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À MON CHER AMI

Dr. SYLVAIN LÉVI,

PROFESSEUR AU COLLÈGE DE FRANCE,

QUL M'A ENSEIGNÉ

LE MANTRA

DES ÉTUDES TIBÉTAINES ET CHINOISES

À LA

VISVABHARATI, SANTINIKETAN,



སྒྲུབ་ དཔོན་ ཡུ་གུ་ས་ རྒྱུ་མཛུ་ལོ།

ABBREVIATIONS.

- A = The Xylograph in the Asiatic Society of Bengal.
C = The Xylograph in the Calcutta University Library.
Ch = The Chinese Version of the *Nyāyapraveśa*.
MS = Manuscript, i.e. the transcriptions of T¹ and T², supplied by Mr. Johan Van Manen.
NB = The *Nyāyabindu* of Bibliotheca Indica or Bibliotheca Buddhica edition, both Sanskrit and Tibetan Versions.
NP = The *Nyāyapraveśa*.
PNT = The *Pramāṇanayatatvālokalakṣāra*, Yaśovijaya-Granthāmālā, 22, Vira Era 2487.
PS = The *Pramāṇasamuccaya* (Tibetan Version).
Skt. = The Sanskrit Version of the *Nyāyapraveśa*, or Sanskrit in general.
T¹ = The Tibetan Translation direct from Sanskrit.
T² = The Tibetan Translation from Chinese which in its turn was made from Sanskrit.
Tib. = Tibetan
V = The Xylograph of *Nyāyapraveśa* in the Visvabharati Library.
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PREFACE.

Professor Sylvain Lévi will ever be remembered in the annals of the Visvabharati not only as its first Visting Professor, but also as one who first introduced here the Tibetan and Chinese studies. And when Principal A. B. Dhruva of the Benares Hindu University who himself had undertaken to edit the *Nyāyapraveśa* together with the *Vṛtti* and *Pañjikā* on the work by Haribhadra Sūri and Pārśvadeva Gaṇin respectively, requested me to read for him the Tibetan versions of the work, it was Professor Sylvain Lévi who induced me to undertake the task.

There are two Tibetan translations of the work, one direct from Sanskrit (T¹) and the other from a Chinese translation made from Sanskrit (T²). These are described in the Introduction which follows.

These two Tibetan translations are to be found in Tanjur, Mdo, Ce, fols. 180^b-184,^b and 184^b-189^a respectively. Principal Dhruva secured through Prof. Lévi from Mr. Johan Van Manen, the present Secretary to the Asiatic Society of Bengal, the transcriptions (MS), of the two Tibetan texts and kindly placed them at my disposal. In the transcriptions there are some corrections in red ink made after comparing them with the Xylograph belonging to that Society (A). I have also made use of the Xylographs of the Calcutta University (C) and the Visvabharati (V). All these Xylographs including that from which Mr. Johan Van Manen had those two transcriptions (T¹ and T²) prepared are of the Narthang edition.

Principal Dhruva sent me also a transcription of the original Sanskrit of the *Nyāyapraveśa* (Skt.).

The Tibetan text given here is of T¹.

In preparing the edition of T¹ I have compared it with the original Sanskrit and T². I have also made an attempt to compare it with the Chinese version made by Hsien-tsang (Ch), so far as my meagre knowledge of the language has permitted.

I wish I had fully made use of the *Vṛtti* and the *Pañjikā*, but unfortunately I had no access to them except a few pages of the former which are printed with the Sanskrit text.

The variations as found by the comparison of these three texts, Sanskrit, Tibetan, and Chinese, are embodied in the Comparative Notes (pp. 11-29) and are further discussed in the Introduction.

INTRODUCTION.

1. THE NYĀYAPRAVEŚA.

The present work is called *Nyāyapraveśa*. It has also been named *Nyāyapraveśaka*¹ or *Nyāyapraveśa* or *Nyāyapraveśaka-sūtra*². This name, *Nyāyapraveśa*, is supported also by such titles of works in Skt. as *Nyāyapraveśa-vṛtti*, a commentary on it by Haribhadra (about 1120 A. D.); *Nyāyapraveśa-pañjikā*, another commentary on the same work by Pārśvadeva (1133 A. D.); and *Nyāyapraveśa-tippaṇa*, a gloss by Śrīcandra on Haribhadra's *Nyāyapraveśa-vṛtti*. In the Tib. index to the Tanjur it is named *Nyāyapraveśa-sāstra* (Bstan. bcos. rigs. pa. la. hjug. pa); while in T¹ it is styled *Pramāṇanyāyapraveśadvāra* (Tshad. ma, rigs. par. hjug. pahi. sgo), p. 1; or simply *Nyāyapraveśadvāra* (Rigs. par. hjug. pahi. sgo), pp. 10, 28; and in T² *Framāṇasāstra-nyāyapraveśa* (Tsad. mahi. bstan. bcos. rigs. pa. la. hjug. pa), p. 28. In Chinese it is *Yin mih yu cên li lun*, p. 28, meaning literally in Skt. *Hetuvidyāpraveśa-samyagvyūktisāstra* which is in other words, *Nyāyapraveśa Tarkasāstra*. T² observes in the colophon (p.p. 28-29) that in a Chinese book it is seen as *Nyāyapraveśa*, while in Tibet it is now known as *Nyāyadvāra* (Rgyahî dpe. la. rigs. pa. la. hjug. pa. shes. snan l diñ. sañ. bod. ruams rigs. pañ. sgo. shes. grags. so ||). That this observation of T² is quite right, so far as the Tib. version is concerned, is evident from the references to it in the *Viśālāmālavasī*, now extant only in Tibetan, a commentary on Diñnāga's PS, as we shall see presently in discussing the question of the authorship of NP. In that work, as well as in Diñnāga's own *vṛtti* on his PS it is always alluded to as *Nyāyapraveśa*. It goes without saying that in fact *Nyāyapraveśa* and *Nyāyadvāra* are one and the same. It may also be

1. Haribhadra's *Vṛtti*, p. 9 (Skt. text) "न्यायप्रवेशकव्याख्यानं," "न्यायप्रवेशकस्य व्याख्यानम्;" Pārśvadeva's *Pañjikā* "न्यायप्रवेशकवृत्तिप्रतिष्ठिते सुभाषिते प्रारम्भेन तद्विधिवान्निदिपद्विधेयम्"—quoted in the *History of India Logic* by Vidyābhūṣaṇa, p. 220.

2. As found in our Skt. text edited by Principal Dhruva. He informs me that the title is given in the oldest Ms. which contains both the text and the *vṛtti* of Haribhadra. One of the younger Mss. refers to all the quotations from the text as *sūtra*.

noted that in the title, *Nyāya-praveśa-dvāra*, one of the last two words is unnecessary.

In Chinese we have a work on logic called *yin mīn cāi lǐ mān lun*, which literally in Skt. is *Hetuvidyāsamanyagnyuktadvāraśāstra* or *Nyāyatarkadvāraśāstra* (Nanjio, Nos. 1223, 1224). This is generally known by the name, *Nyāyadvāratarkaśāstrā*. But, I think, the Chinese title should be translated by *Nyāyatarkadvāraśāstra*. For, why the word *dvāra* (*mān*) should be taken with *nyāya* (*yin mīn*) and not with *tarka* (*cāi lǐ*) which just preceeds it? That this word must be *Nyāyatarkadvāra* is supported by the last five characters of the last Lārikā (No. 28) of the book itself. Those characters are *miao i cāi lǐ mān*, the Skt. equivalent of which is *sadārthātarkadvāra*. Clearly, we have here *tarkadvāra*. Sugiura (*Hindu Logic*, p. 74) has translated the *kārikā* rendering those five characters into English by "Gate of the supreme Nyāya" some what figuratively. Yet, he styles the work *Dāra-tarka-śāstra*.

Vidyābhūṣaṇa (*History of Indian Logic*, p. 289, note 1) says that the NP is probably the same as *Nyāyadvāratarkaśāstra* (= *Nyāyatarkadvāra*). That these two works are different was quite clear from Sugiura's *Hindu Logic* long before (1900) Vidyābhūṣaṇa's book (1921). The NP is now before us. It is in prose with only two verses, one at the beginning and the other at the end; while the *Nyāyatarkadvāra* is composed only of verses or *kārikās*, twenty eight in number, there being not a single line in prose.

Incidentally one thing may be briefly discussed here. Nanjio says in his Catalogue (p. 270, Nos. 1223, 1224) that the author of this work is Nāgārjuna. Takākusu follows it (*A Record of the Buddhist Religion* by I-tsing, 1896, pp. 177, 186). But in fact, it is not so. The real author of it is Dinnāga and not Nāgārjuna. Nanjio seems to have made a mistake in rendering the name into Skt. The name as given in Chinese in the book itself is *Yu lun* the Skt. equivalent of which is *Dinnāga* (See O. Rosenberg: *Introduction to the Study of Buddhism*, Part I, 1916, p. 99). It should, however, be noted that generally for the name of Dinnāga we have in Chinese *Fai shūn* (op. cit. p. 69). The above two Chinese characters cannot give the name, Nāgārjuna, for which we have the following: (1) *Lui shu*, lit. 'dragon-tree'; (2) *Lui shai*, lit. 'dragon-conqueror'; or (3) *Lui mah*, lit. 'dragon the brave' (Nanjio, Catalogue, p. 369). See JASB, 1905, p. 222.

2. THE AUTHOR OF THE NYĀYAPRAVEŚA.

That Dīnāga is the author of our NP can be proved on several grounds. In the Skt. text as we have it now there is nothing to show his authorship. But in its Tib versions it is clearly stated. T¹ says (§65; Note 139, p. 28) इति न्यायप्रवेशद्वारं महाचार्यं दिङ्नामकृतिः सम्पूर्णः । (shes. pa rigs. par. hjug. pañi. sgo. slob. dpon. chen. po phyogs. kyi ghañ. pos. mdzad. pa. rdzogs. so); and so reads T²: प्रमाणशालं न्यायप्रवेशो नाम महाचार्यं दिङ्नामकृतिः सम्पूर्णः । (tshad. mabñ. bstan. bcos rigs. pa. la. hjug. pa. shes. bya. ba. slob dpon. chen. po. phyogs. kyi. glañ. pos. mdzad. pa. rdzogs. so ||).

The PS (Tsad. ma. kun. las. btus. pa) which is now extant only in Tib. (Mdo. Ce. XCV. 1) is a well-known work of Dīnāga. The beginning versé of it runs:

tshad. mar. gyur pa. bgro. la. phan. par. bsheñ :
ston. pa. bde. gregs. skyob. la. phyag. htshal. nas :
tshad. ma. sgrub. phyir. rañ. gi. gshuñ. kun. las :
btus. te. sna. tshogs. hñhor. ruams. hñir. gcig. bya. ||

And the following is its Sanskrit:

प्रमाणभूताय जगद्धितेविणे
प्रमम्य शाले सुताय वादिने ।
प्रमाणसिद्धये स्वनिबन्धहृन्दतः
हरिष्यदे विप्रवृत्तं समुचितम् ॥¹

Here in explaining the word स्वनिबन्धहृन्दतः (rañ. gi. gshuñ. kun. las) Dīnāga himself says in his own *ortho*² on the PS:

1. The first two lines of this verse in Skt. are found in the *Abhidharma-kotaryākyā* of Yaśomitra, Bibicoteca Buddhica, p. 7. The last two lines are conjecturally reconstructed by the present writer. In his commentary on PS, *Viśāḍmalavati* (Yuñs. pa. dññ. dñ. ma. med. pa. dan. lñan. ma) Jinendrabuddhi or Jinendramati (Rgyal. bañi. dbañ. poñi. blo. gros), but in no case Jinendrabodhi (as writes Vidyabhūṣaṇa in his *History of Indian Logic*, p. 328), for the Tib. words *blo. gros* mean *buddhi* or *mati* and not *bodhi* for which we have *byañ chub*) says in the course of commenting on the words *sna. tshogs. hñhor. ruams.* in d "rab. tu. rtogs. nñ. pra. sñ. taññ. gañ. la. rab. tu. rtogs. pa. dññ. hñal. ba. de. nñ. vi. pra. sñ. taññ. ||" It may be translated thus: प्ररूपणं हि प्रकृतम् । यत् प्ररूपणविरहितं तत् विप्रवृत्तम् । As the Skt. word is transliterated here we are sure that it was actually used by Dīnāga for the Tib. words referred to above.

2. Mdo. Ce. fols. 13^b ff. (Narthang ed.); Cordier III, p. 434.

de. ka. buhi. you. tan. can. gyi. ston. pa. la. phyag.
htshal. nas. tshad. ma. bsgrub. par. bya. bali. phyir. *rah. gi.*
rah. gi. byed. pa. rigs. pahi. sgo. la. sogs. pa. rnam. las.
hdi. gcig. tu. ltus. te. *tshad. ma. kun. las. ltus. pa. btsam.*
par. byaho. ||

= इदं गुणं आचारं प्रपन्नं प्रमाणसिद्धे स्वयं कथयन्त्या यथा रादिभ्य
(= इति तत्र प्रवेद्यादिभ्य) इति नोक्तिरत्र मा य च मु य च आरम्भः ॥³

Thus it is perfectly clear from the above that the author of NP is Dīnāga.

Again, Jinendrabuddhi writes on the same passage in his *Vīṭā-
dīmalavati* (Mdo. Re, fol. 4^b) referred to in a previous note:

gai. te. dehi. don. du. hdi. btsam. par. bya. ba. yin.
na. dehi tshe. btsam. mi. bya. ste tshad. ma. grub. pa.
ni. *rigs. pahi. sgo. la. sogs. pa. rah. gi. giñuñ. gis. khyod.*
kyis. shar. kho. nar. bsgrebs. zin. pa. byed. kyī. phyir. ro ||
gañ. bsgrebs. zin. pa. de. ni. sgrub. pahi. ched. du. rtogs.
pa. dan. ldan. pas. btsams. par. bya. ha. na. yin. te
bsgrubs. zin. pahi. zan. bshin. no || *tshad. ma. sgrub. pa.*
yañ. bsgrebs. zin. no ||

= इति तदर्थमावश्यकतया आरम्भः । प्रमाणसिद्धिर्हि न्यायप्ररादि (= न्यायप्रवे-
द्यादि) ॥ निबन्धेन स्वयां स्थापितत्वात् । यत् सिद्धं तस्य सिद्धिनिमित्तं प्रस्तावता
नान्ताः कर्तव्याः । सिद्धान्तः । समाससिद्धिश्च राधितः ॥

The same author writes again in the same connection after a few lines:

rah. gi. geshu. rigs. pahi. sgo. la. sogs. pa. ni. tshad
ma. gtan. la. hbebs. pa. rah. tu. rtogs. pa. dan. bral. baho.
de. kar. yañ. der. "mñon. sum. rtog. pa. dan. bral. ba." shes,
pa. mñon. sum. gyi. mtshan. ñid. hdi. la. dmigs bsal. byas.
pa. med. la. dehi. phyir. zla. ba. gñia. la. sogs. pahi. ces. pa.
yañ. mñon. sum. ñid. du. thal. bar. hgyur ro. *sgyas. pa.*
dan. bral. ba. yañ. de. ste. hdod. bsdus. pañho ||

स्वविज्ञानो न्यायप्ररादिः (= न्यायप्रवेद्यादि) प्रमाणनिर्णयप्रदणरहितः ।
तथा हि । इति "प्रत्यय कल्पनापेक्षमिति" प्रत्ययलक्षणम् (NP, Skt. p. 7, 1. 13;
Tib. § 54) । अस्यालम्बनं न विदुः । कस्याद् द्विवचनप्रतिपत्तिरिति प्रत्ययस्यैव
प्रामाण्ये । निस्तारकहितं हि तत् संविज्ञानमित्युक्तम् ॥

3. We may read also निबन्ध for आरम्भः (Tib. *btsam. bya*).
4. The Xylograph has *rig*.

Here NP is not only mentioned as Diñnāga's own work, but also a line is quoted from it. Haribhadrasūri is, therefore, quite right when he explains the word *अन्वय* (gshan las, § 65, p. 8) by "प्रमाण-यस्यवाचो."

There are some references to Diñnāga or his works in Kumārila's *Ślokavārtika*. While some of these references are made from PS the others are from NP as evident also from the commentary, *Nyāyaraśnākara*, by Pārthasārathi Miśra, on the *Ślokavārtika* (Chaukhamba S. Series, 1898). Among the nine *pakṣābhāṣas* (phyogs ltar. snah. ba, § 11) the first is *pratyakṣaviruddha* (mñon. sum. gyis. bsal. ba) and its example is *अमलपत्रा वृक्ष इति* (sgra. mñan. bya. ma. yin. shes. pa. lta buho). Kumārila refutes it thus (I. 1. 5, Anumāna, vv. 59-60, pp. 364-365):

"अमलता तु वृक्षदोः प्रत्यक्षेण निरूप्यते ॥
तेषामभ्रावणत्वादि विरुद्धमनुमानतः ।
नहि भ्रावणता नाम प्रत्यक्षेणान्वयस्ये ॥"

According to the characteristics of *pratyakṣa* as explained by Diñnāga (§ 54; PS I, 3; NB p. 103), *śrāvanātva* is a *viśaya* of *anumāna* and not of *pratyakṣa*. This point is raised by Haribhadra in his *Nyāyapradeśavṛtti*: "भ्रावणत्वं सामान्यसंशयत्वात् प्रत्यक्षमन्येव न भवति, कथं प्रत्यक्ष-प्रतिवृत्तविरोधः।" The example (अमलपत्रा वृक्षः) may, therefore, be of an *anumāna-viruddha* and not of *pratyakṣaviruddha*, as the author says. Thus with reference to the passage quoted above Pārthasārathi Miśra comments: "अनुमानविरोधमुदाहरति तेषामिति । दि ६ ना य स्मिन् प्रत्यक्षविरोधोदाहरणमिच्छति । तस्मिन्प्रस्योति भवेति ।" Here it refers to the NP (p 2, §11) as the passage occurs there. It is also clear from it that according to Pārthasārathi Miśra this example does not allude to NB of Dharmakīrti though it is to be found also there. (p. 111).

In commenting on Kumārila's threefold *śabdaviruddha* ("विषय-वृत्तविरोधः," pp. 61-63) Pārthasārathi Miśra writes: "जननी मे वन्द्येति । सोऽयं स्ववचनविरोध इति ।" This reminds us at once of our "स्ववचनविरोधो यदा माता मे वन्द्येति" in NP (§ 16).

Regarding *sarvalokaviruddha* which is the same as our *lokaviruddha* (hjig. tren. pas. bsal. ba or hjig. rten. gyis. gnod. pa, §§11, 14) Kumārila has (pp. 64-65):

"वृक्षस्याभिषेचनं शक्तिवो यो निषेधति ॥
सर्वलोकादिदेन च-द्वारेण बाध्यते ।"

This is with reference to "शक्ती (Ch. lit. शराहः) न चक्रः" found in this connection neither in Skt. nor in T¹ of our NP, but in Ch and

We have the Chinese¹ translation of it by Hiuen-tsang and its Tibetan version (T²). As we have already seen, T² clearly says that the author is Diñnāga, and there is no mention whatever of Śaṅkarasvāmin. It is further said in the colophon of T² that it was made with much care after having collected and corrected two books, one from China and the other from Tibet (rgyahi dpe.dān. bod.kyi. dpe. ghis. po. legs. par. btos. cin. btos. te dag. par. bsgyur. baho|| p. 29). So at least at the time of this translation, Śaṅkarasvāmin as the author of the work was unknown not only in Tibet but also in China to a large number of those who had much interest in it.

3. TRANSLATIONS OF THE NYĀYAPRAVEŚA.

First, it was translated from its original Skt. into Chinese (Ch) by Tripiṭakadharmācārya (*Sāu tsūh sa shī*) Hiuen-tsang (647 A. D.), as is written at the very beginning of it and known from Chinese and Japanese sources. There is a Tibetan translation (T³) from this Chinese version. In the colophon of this Tibetan translation (T³) it is stated (p. 28, l. 28; p. 29, l. 1) that the Chinese version from which it is made was by a Chinese translator, Tshān Sāu Tsān (rgyahi lo. tsa. ba. thañ. sañ. tsañ. gis. bsgyur. cin). This translator is no other than Hsien-tsang as interpreted by Cordier, III. p. 436, and accepted by scholars, though the three Chinese characters, Tshān Sāu Tsān, do not give his name expressly, they simply mean 'Tripiṭaka of the Tshān dynasty (618-907 A. D.)'. This is, however, an abbreviation of the fuller form 'the master of the Tripiṭaka of the Tshān period' and it refers to Hiuen-tsang, as says Cordier.

This Tibetan translation from the Chinese version was made, as mentioned there in the colophon (pp. 28, 29), by one Señ Gyañ Ju¹, a *kalyāṇamitra* of China, and Acārya Kumāra (Ston gshon), also a *kalyāṇamitra* of Tibet (p. 28). Then one Deva bhadranta Dharmaratna of Mahācīna belonging to Mahāsarvāstivādanikāya translated

1. As regards the name I have nothing to say. I am, however, glad to write what Dr. Tucci thinks of it. He says that Señ is certainly a very common name for a Buddhist monk. Gyañ is perhaps *yañ*. Compare in the transliterated Chinese title of the book (gyen muñ gshai. cin. liñ. lun) *gyen* for *yan*. And this *yañ* may correspond to the character which has the same pronunciation under the radical no. 170, nine strokes. (Owing to the want of Chinese character in the Press it could not be written here.) About Ju Dr. Tucci, too, has nothing to suggest.

it again in the great monastery of Śrīpīṇḍubhūmi in upper Tsang, Western Tibet, having collected and corrected two books, one from China and the other from Tibet (pp 28-29) I could not ascertain the date of this translation

There is another translation in Tibetan which is now edited for the first time (T¹) It is made direct from Sanskrit by one Śākya-bhūkeu Kīrtīdhvaj Śrībhadrā with help from the Kāśmīraka mahāpanlita sarvajña Śrīraksita in the Mahāvīhāra at Śrīpīṇḍubhūmi, 1 e, at the same place where the first translation was made (p 28) Cordier says that Kīrtīdhvaj Śrībhadrā was probably the fifth hierarch of Śrīpīṇḍubhūmi, 1147-1216 A D

4 THE COMPARISON OF DIFFERENT VERSIONS

Now, a few words regarding the comparison of Skt with T¹, T² and Ch Instead of showing the points of agreement which are too many to mention, only the main divergences are here pointed out For the sake of convenience these divergences may be grouped here under thirteen heads as shown in the table given below

TABLE SHOWING THE DIFFERENCE BETWEEN

I	T ¹ and Skt
	Notes 6, 16, 17 ^b 20, 32, 38 39, 44, 49, 50, 56, 59, 61, 63, 64, 78, 79, 82, 85 ^a , 85 ^b , 92, 95, 106, 107, 108 109, 125, 130, 134, 135.
II	T ¹ and Skt Ch T ² .
	Notes 13, 26, (Add Cor p 4, 1 22,) 79, 88, 103, 116-117
III	T ² and Ch
	Notes 5, 15, 18, 49, 58, 79, 107, 116-117, 119, 120
IV	T ² and Ch Skt T ¹
	Notes 12, 24, 66, 67, 68, 73, 81, 97, 107, 115, 122, 126, 129, 134, 138
V	T ² and Ch Skt
	Note 20
VI	T ¹ T ² and Skt
	Notes 42, 64
VII	T ¹ T ² and Skt Ch
	Notes 8, 121
VIII	T ¹ T ² Ch and Skt
	Notes 3, 4, 9, 20, 40, 41, 48, 52 53, 74, 78, 102, 108
IX	Skt T ¹ and Ch T ²

Notes 11, 21, 22, 55, 59, 60, 62, 66, 81, 82, 86, 87, 88, 89, 92, 93, 96, 98, 99, 104, 110, 116-117, 123, 125, 127, 130.

X. Skt. and Ch. T¹ T².

Notes 30, 74, 75

XI. Ch and Skt.

Notes 19, 27, 119.

XII. Ch and Skt. T¹ T².

Note 23.

XIII. Ch T¹ and Skt. T².

Notes 10, 65.

Readers may now draw their conclusion from this table as to the variation of readings in our NP, and the following lines may be helpful to them in this direction.

The difference between T¹ T² Ch and Skt. (VIII) is found in not less than twelve cases. Now, when there are these three different versions in agreement all differing from one, viz. Skt. we may safely arrive at the following conclusion:

In the Skt. text, p. 1, l. 7, originally there was no इति वाक्यद्वये (Note 3), nor was अत्रिषो ऋ in l. 8. (Note 4). Cf. however, Note 8. On p. 3, l. 20 the reading must have been पयद्विद् for पद्वद् (Note 37), while before इति (l. 22) there was the word सन्दः (Note 40). The latter word was, however, not in the text before Haribhadra, but he thought it necessary and consequently he wrote in his *prli* (p. 26, l. 4) "सन्द इति सन्दे". According to these texts one may read अनासद् for असमकद् (p. 4, l. 1; Note 41) though the latter is supported by Haribhadra; and अद्गद् for अद्गद्विषद् (p. 5, l. 10; Note 74), and this is supported also by NB and Haribhadra (p. 28). On the same ground we are to read (p. 4, l. 16) simply पूर्वद् after एवद्मि omitting विष्टुद्-वाच्येण (Note 52). The sentence निव्य.सन्धोऽमूनेवात् परमापुस्त (p. 6, ll. 19-20) is also to be omitted (Note 102). Again, for पद्वद् (p. 4, l. 8) one should read पयद्विद् (Note 48) as supported by them all (though in Ch the matter is put somewhat differently it is quite clear that there is पयदि and not simply पद). Similarly अलव. (p. 5, l. 11) is to be omitted (Note 78). Also we cannot say that the line यद् विना साध्यसाधननिवृत्त्या हविषसमावे निवर्त्यते (p. 7, l. 5), though supported by the *prli* and the *Prāyikā* was originally in the text, as there is nothing of it in these three different texts (Note 108).

The difference between T¹ and Skt. (I) is noted in more than thirty cases. While in some cases the difference is immaterial it is

important in others. In Skt, || 1, l 9 with regard to the forms of हेतु we read "पक्षपक्षे सप्तो सत्त्व विपक्षे चासत्त्वम्." The *Mahāvīryūtpatti*, §199 gives the same words with a slight variation "अनुमेये सत्त्वम्। सप्तो सत्त्वम्। अपक्षे चासत्त्वम्।" The word निश्चित or निश्चय is not used here. But T¹ reads "एव एव सप्तनिश्चय, विपक्षे चासत्त्वनिश्चय एव" (Notes 4, 5), while Ch has सप्तो निश्चयसत्त्वम्, T² strictly following SLt. This reading of the words एव and निश्चय or निश्चित clearly shows its connection with NB (II, p 104) which runs here thus "अनुमेये सत्त्वमेव । सप्त एव सत्त्वम् । अपक्षे चासत्त्वमेव निश्चितम् ।" And the commentator, Dharmottaracārya, tells us (pp 22 ff.) that the word निश्चित is to be taken also with the preceding two sentences at the end. He also supports the use of the word एव. This is undoubtedly a later development or the true explanation traditionally handed down to the teachers though not recorded before. And, I think, T¹ gives here the original reading strictly following Skt. We have seen that T² was a very careful translation, though there are defects as will be shown later on. Hsien tsang does not make any mention of Dharmakīrti (about 635-650 A.D.), though the latter was living at that time, yet, it is not improbable that the former used the word under discussion having taken it from the latter, or it may be that the above line of Dinnaga was then being interpreted by the contemporary scholars in that way as found in NB and Ch.

Sometimes T¹ has defective or worse readings (See Notes 49, 50, 52), and sometimes it gives also absolutely wrong ones. For instance, see Note 79. Here (p 5, ll 13-14), as Haribhadra explains, the reading must be गुणकर्मसु भावात्, but T¹ has गुणकर्मसु भावात्, which cannot be accepted. Nor is the reading गुणकर्महेतोः supplied by Ch correct. T² is, however, right when it reads गुणकर्मभावात् which can be taken to mean गुणकर्मसु भावात्. See also Notes 82, 85.

As regards अव्यतिरेक (p 7, l 7) T¹ here gives an entirely different reading यथा जायते तद्वत्समकृतकत्वं च एवमिति (See Note 108). That this reading cannot be admitted is proved on two grounds. First, the main part of the syllogism, त्विह चन्दो मूर्तत्वात् (p 6, ll 18-19), is common to all the versions the only difference being with regard to the words for एवन्तः, such as परमाणुवत् (l 19), कर्मवत् (p 7, l 1), etc. Thus there is no reason as to why the phrase त्विह चन्दो मूर्तत्वात्, should not also be applied to the case of अव्यतिरेक. Secondly, the reading supplied by T¹ as quoted above is not an example of अव्यतिरेक as required, but of अद्वैत-अव्यतिरेक not in our NP, but in NB, p 118.

(and PNT V. 78). The Example of it as given there is "यथा अनित्यः शब्दः कृतत्वद् आकाशस्य". T¹ differs from Skt., Ch and T² also with regard to the example of विपरीतव्यतिरेक (p. 7, l. 7) when it reads: "यदित्यं (दद्) अकृतमिति वक्तव्ये यदकृतं तदित्यमित्युक्तमिति for "यदित्यं सम्पूर्तं दृष्टमिति वक्तव्ये यन्पूर्तं तदित्यं दृष्टमिति" in our Skt. text which is supported by both Ch and T² (See Note 108). The reading given here by T¹ is actually the same as for विपरीतव्यतिरेकस्थानाभास in NB, p. 118 (and PNT, V. 79, p. 119). See Note 109.

It is, therefore, evident from the above that T¹ in giving such different readings must have had some connection with NB, probably due to the translator himself who knew both the texts, NP and NB and seems to have confounded them when translating the former.

The difference between Skt. T¹ and Ch. T² (IX) is found in not less than twenty six cases. Let us consider here some of them which are important. It is found that sometimes the reading lost both in Skt. and T¹ are preserved by Ch. and T². For instance, as an illustration of लोकविद् (p. 2, l 20, § 14) the sentence वही (Ch lit. वहीः) न चन्द्रः is found only in Ch and T². See Note 22. This passage, as we have already seen, with a slight different reading, न चन्द्रः for न चन्द्रः, occurs also in NB, p. 111, in connection with प्रतीति-निराकृत (=लोकविद्). Thus a doubt arises here as to whether it was taken by Hiuen-tsang from Dharmakīrti's NB or whether he gave us the actual reading of NP as it was before him. We know, Hiuen-tsang did not mention Dharmakīrti though they were contemporary. Yet, it is not improbable that the former was acquainted with the views of the latter. It may also be said that when at Nalanda (638 A. D.), Hiuen-tsang might have naturally been familiar with the Nyāya school of Dinnāga as it was developing at that time. So the illustration might have been taken by both Dharmakīrti and Hiuen-tsang from that traditional school, and the latter might have added it when translating the NP. But from this it does not follow that the reading in question could not originally have belonged to NP. In favour of this view it may be added that the reading is given also in T² which was so carefully made comparing both Ch and Tib. books.

On p. 3, l. 7 we read in the Skt. text उक्तः पञ्चमासाः; similarly one may expect to read उक्तः त्रैमासाः after they are described on p. 5, l. 19. It is, however, not to be found there, but in Ch and T². See Note 87.

Again, it is Ch and T² and not Skt and T¹ that have preserved the original reading with regard to the example of अत्यन्तम्, p 7, l 21.^a Here for the word °स्वरक्षणविषयत्वात् in Skt and T¹ we should read °स्वरक्षणविषयत्वात्, and it is actually found in Ch and T². See Note 123 and Add. Corr.

On the other hand, some times Ch and T² unnecessarily omit a few words. See Notes 55, 59, 60. On p 5 l 15, शब्द is unnecessarily used twice in Skt and T¹, but Ch and T² omit them altogether as being easily understood. See Notes 81, 82.

In seven cases T¹ has differed from all others (II), but nowhere has it given any better reading, on the contrary, sometimes we have had or wrong readings in it. For instance, see Notes 13, 26, 79.

T² differs from Ch in ten places (III). In one of them it appears to have preserved the original reading as we have already noticed (under I). See Note 5. Once it has actually done so though it is omitted in Ch. See Note 58. Once T² has the same reading as in Skt though Ch reads it wrongly (Note 79). Similarly T² has a wrong reading once while Ch reads rightly (Note 107). In two cases T² unnecessarily adds something more than what is in Ch (Notes 119, 120). In some cases the difference between them is immaterial (Notes 15, 18, 116, 117).

In sixteen cases T² is found to have differed from other versions (IV), the important ones being as follow. For परिनिक्षेपविरहितज्ञान (p 5, l 5) in all other versions T² reads परिनिष्पञ्चितविबुद्धे (Note 68), which cannot be accepted nor can one admit its reading उन्मत्तवृत्ति (p 7, l 14) for उन्मत्ता वृत्ति (Note 107). For नाममायादिकल्पना (p 7 l 14) it has अज्ञादिकल्पना which is not better than the former (Note 115). In the phrase कल्पनागममर्थात्तरे (p 7 l 19) T² omits अर्थात्तरे which does not seem to be absolutely necessary. As shown in Note 134 the reading found in T² cannot be supported.

Only in one instance T² differs from Skt. Ch agreeing, however, with T¹ (V) and this is with reference to the last पञ्चमस्तु called प्रतिद्वन्द्वम् च (Note 20). Both T¹ and T² are wrong here. T¹ and T² differ from Skt and Ch (VII) only twice (Notes 8, 121), and there is only one case (Note 23) where Ch differs from all (XII). But the point of difference is very insignificant. In two cases it is noticed that T¹ and T² differ not only from each other but also from Skt (VI. Notes 42, 44).

§ 10. hdi, rnam, sgrub, par, byed, pa, rnam, yin, no
(एतानि साधनानि).

II. sgrub, par, byed, pa, ltar, snañ, ba, rnam, so
(साधनाभासाः):

A. phyogs, ltar, snañ, ba (पक्षभासाः),

B. gtan, tshigs, ltar, snañ, ba (हेतुभासाः),

C. dpe, ltar, snañ, ba (दृष्टान्ताभासाः).

§ 11. A. phyogs, ltar, snañ, ba, rnam, (पक्षभासाः) १:

§ 12. (i) mñon, sun, gyis, gnod, pa (प्रत्यक्षविरुद्धः),

§ 13. (ii) rjes su, dpag, pas g° (अनुमानवि°),

§ 14. (iii) rjig, rten gyis g° (लोकवि°),

§ 15. (iv) yid, ches, pas g° (अणुमतिवि°),

§ 16. (v) rañ, gi, tshig, gis g° (स्ववचनवि°),

§ 17. (vi) khyad, par, rab, tu, grags, pa, ma, yin,
pa (अप्रसिद्धविशेषणः),

§ 18. (vii) khyad, par, cau, rab, tu, grags, pa, ma,
yin, pa (अप्रसिद्धविशेष्यः),

§ 19. (viii) gñis, ka, rab, tu, grags, pa, ma, yin, pa
(अप्रसिद्धोभयः),

§ 20. (ix) rab, tu, grags, pa, dan, hñrel (प्रसिद्धसम्बन्धः).

§ 21. hdi, rnam, dam, beah, bahl, skyon, rnam, so
(एते प्रतिज्ञादोषाः).

§ 22. B. gtan, tshigs, ltar, snañ, ba, rnam, so (हेतुभासाः) ३:

(i) ma, grub, pa (अविरुद्धः),

(ii) ma, ñes, pa (अनैकान्तिकः),

(iii) hgal, ba (विरुद्धः).

§ 23. (i) ma, grub, pa, rnam, (अविरुद्धः) ४:

§ 24. (a). gñis, ka, la, ma, grub, pa (उभयाविरुद्धः),

§ 25. (b). gañ, ruñ, la, ma, grub, pa (अन्यतरा°),

§ 26. (c) the, tsom, za, nas, ma, grub, pa (सन्दिग्धा°),

§ 27. (d) gñis, ma, grub, pa (आशया°).

§ 28. (ii) ma, ñes, pa, rnam, (अनैकान्तिकः) ६:

§ 29. (a) thun, moñ (साधारणः),

§ 30. (b) thun, moñ, ma, yin, pa (असाधारणः),

§ 31. (c) mathun, phyogs, kyi, phyos, gcig, la, yod, la,

- mi mthun. phyogs la. khyab. pa (समष्टिकदेशरूप-
विशेष्यार्थी),
- § 32. (a) mi. mthun. phyogs gcig. gi. yul. la. yod. la.
mthun. phyogs. la. khyab. pa (विषयैकदेशरूपः सपद-
व्याप्री),
- § 33. (e) gñis. lali. phyogs. cig. gi. yul. la. yod. pa
(उभयपक्षैकदेशरूपः),
- § 34. (f) hgal. ba. la. mi. khbrul. ba (विद्वद्वाच्यविचारो).
- § 35. (iii) hgal. ba. ruams (विद्वत्.) 4:
- § 36. (a) chos. kyī. ran. bshin. phyin. ci. log. tu.
sgrub. par. byed. pa (धर्मस्वरूपविपरीतसाधनः),
- § 37. (b) chos. kyī. lhyad. par. phyin° (धर्मविरोधवि°),
- § 38. (c) chos. can. gyi. ran. bshin. phyin° (धर्म-
रूपवि°),
- § 39. (d) chos. can. gyi. lhyad. par. phyin° (धर्म-
विरोधवि°).
- § 40. C. dpe. ltar. suan. ba. ruams (रुक्मन्ताभावाः) 2:
- (i) chos. mthun. pa. ñid. kyis (साधर्म्येण),
(ii) chos. mi. mthun. pa. ñid. kyis (वैषम्येण).
- (i) chos. mthun. pa. ñid. kyis. dpe. ltar. suan. ba.
ruams (साधर्म्येण रुक्मन्ताभावाः) 5:
- § 42. (a) sgrub. par. byed. pañi chos. ma. grub. pa
(साधनवर्मादिद्वः),
- § 43. (b) bsgrub. byalid. chos. ma° (साधनवर्मा°),
- § 44. (c) gñis. ka. ma° (उभया°),
- § 45. (d) rjes. su. lgro. ba. med. pa (सम-वयः),
- § 46. (e) rjes. su. hgro. ba. phyin. ci. log. pa (विररी-
तावयः),
- (n) chos. mi. mthun. pa. ñid. kyis dpe. ltar. suan. ba.
ruams (वैषम्येण रुक्मन्ताभावाः) 5:
- § 47. (a) sgrub. par. byed. pa. ldog. pa. med (साधना-
व्यापारः),
- § 48. (b) bsgrub. par. bya. ba. ldog° (साधनाव्यापार°),
- § 49. (c) gñis. ka. ldog° (उभयव्यापार°),
- § 50. (d) ldog. pa. med. pa (अव्यापारः),
- § 51. (e) ldog. pa. phyin. ci. log. pa (विररीतावयव्यापारः).

§ 52 hdi rnamis ni sgrub par byed par ltar. snan. ba
rnamis so (एते साधनाभासाः),

§ 53 III tshad ma dag (प्रमाणे) 2.

§ 54 (i) mnon sum (प्रत्यक्षम्),

§ 55 (ii) rjes su dpag pa (अनुमानम्)

§ 56 rtags (लिङ्गम्)

§ 57, hbras bu (फलम्).

IV tshad ma ltar snan ba rnamis (प्रमाणभासाः) 2.

§ 59 (i) mnon sum ltar snan ba (प्रत्यक्षाभासाः);

§ 60 (ii) rjes su dpag ltar snan ba (अनुमानाभासाः).

§ 61 V sun hbyin pa rnamis (दूषणानि) 3

§ 62, (i) sgrub par byed pahi skyon (साधनदोषः),

(ii) phyogs kyi skyon (पक्षदोषः),

(iii) rtags kyi skyon (हेतुदोषः).

§ 64 VI sun hbyin ltar snan ba rnamis (दूषणाभासाः) 5

(i) ma tshan ba ŋud brjod pa (न्यूनत्ववचनम्),

(ii) phyogs lyi skyon brjod pa (पक्षदोषवचनम्),

(iii) ma grub pahi rtags su brjod pa (अविद्वेदहेतुवचनम्),

(iv) ma ñes pahi rtags su brjod pa (अनेकान्तहेतुवचनम्),

(v) hgal, bahi rtags su, brjod pa (विरुद्धहेतुवचनम्).

TIBETAN TEXT

RGYA GAR SKAD DUḥ NYĀ YA PRA VE CA NA MA
 PRA MĀ NA PRA KA RA NAḥ BOD SKAD DUḥ
 TSHAD MA RIGS PAR HJUG PAHI SGO
 SHES BYA BAHĪ RAB TU BYED PAḥ

bjam dpal gshon nur gyur pa la
 phyag hitshal loḥ

1 sgrub pa dan ni sun hbyin ſidḥ
 ltar snan bcas pa gshan rtogs phyirḥ
 mnon sum dan ni rjes su dpagḥ
 ltar snan bcas pa bdag rig phyirḥ
 ces pa bstan bcos bsdus pahoḥ

2 de la phyogs la sogs pa brjod pa rnamḥ sgrub par byed
 pa steḥ phyogs dan gtan tshigs dan dpe brjod pa rnamḥ ni
 phyir rgol.rnamḥ kyis ma rtogs pahi donḥ rab tu rtogs par byed
 pahi phyir ro shes pahoḥ

3 de la phyogs ni rab tu grags pahi chos can rab tu
 grags pahi khyad par gyis lhyad par du byas pa ran gis sgrub -
 bya kho nar bdod pa mnon sum la sogs pas gnod pa med pa
 can hdi lta steḥ sgra mi rtag ces na lta buhoḥ

4 gtan tshigs ni tshul gsum moḥ tshul gsum po de yan
 gan she naḥ phyogs lyi chos ſid danḥ mthun pahi phyogs ſid la
 yod par nes pa danḥ mi mthun pahi phyogs la med pa ſid du
 nes pa yan noḥ

5 mthun pahi phyogs de yan ganḥ mi mthun pahi phyogs
 de gan she naḥ bsgrub par bya bahi chos lyi spyis donḥ mtshuns
 pa ſid mthun pahi phyogs teḥ hdi ltar sgra mi rtag par bsgrub
 pa la bum pa la sogs pa yan mi rtag pa yin pas mthun -
 phyogs son

6 mi mthun pahi phyogs ni gan la bsgrub par bya ba
 med pa steḥ gan rtag pa yin pa de byas pa ma yin par
 mthun steḥ dper na nam mkhah bshin shes pal oḥ de la byas

1 After yin MS and C read *par lot pa om ting de*

pa.ñid. dam: btsal.ma.thag.tu.byññ.ba. ²phyogs.kyi. chos.ñid.
 dañ. bsgrub.par.byā.ba. med.pa. ñid.du. ñes.pa.³ shes.pa. mi.
 rtag.pa.la. gtan.tshigs.so ||

7. dpe.ni. gñis.su.dbye. ste: chos.mthun.pa. dañ: chos.
 mi.mthun.pa. yañ.ño. ||

8. de.la. chos.mthun.pa. ni. gañ.la. gtan.tshigs.kyi. mthun.
 pah: phyogs. ñid.la. yod.pa. ston.pa. ste: gañ. byas.pa. de. mi.rtag.
 par. mthoñ. ste: dper.na. bum.pa.la.sogs.pa. bshin. shes.paho ||

9. chos. mi.mthun. pa. yañ: gañ.la. bsgrub. par. byā.ba.
 med.pa.la. rtag.med.pa. ñid.du. ston.pa. ste: gañ. rtag.pa. de.
 byas. pa.ma.yin. te: dper.na. nam.mkhah. bshin. shes.paho. ||
 rtag.pah: sgras. ni. bdir. mi.rtag.pa.ñid. med.par.brjod.pa. yin.la.⁴
 byas.pa.ma. yin. pah: sgras. kyañ. byas.pa.med.par. ro: ji.ltar. yod.
 dañ. med.dag. yod. ces. smras.pa. phyogs.la.sogs. pa.rnams.so ||

10. hdi.rnams.kyi. brjod.pa.rnams. ni. gshan.gyis. rab.tu.
 rtogs. pah: dus.na. sgrub.par.byed.pa.ste: hdi.ltar. sgra. mi.rtag.
 ces.pa. ni. phyogs.brjod.paho: byas.pah: phyir. shes.pa. phyogs.kyi.
 chos. brjod.pa. ñid.do: gañ. byas.pa. de. mi.⁵ rtag.par.⁶ mthoñ.
 ste: dper.na. bum.pa.bshin. shes.pa. mthun.⁷ phyogs.la. rjes.su.
 hgro. bar. brjod. do: gañ. rtag.pa. yin. pa. de. byas.pa.ma.yin. par.
 mthoñ. ste: dper.na. nam.mkhah.la. sogs.pa.bshin. shes.pa. bzlog.
 pa. brjod.paho ||

hdi.rnams ñid. gsum. yan.lag ces. brjod.do ||

11. bsgrub.par. byā.bar.hdod.pa.la. yañ. mñon.sum.⁸la.
 sogs.pas.bsar. ba.rnams. phyogs.ltar.snañ.ba ste: hdi.ltar. mñon.
 sum.gyis. bsal.ba. dañ: rjes.su. dpag.pas. bsal.ba. dañ: hji.rten.
 pas. bsal.ba. dañ: yid. ches.pas. bsal.ba. dañ: rañ.gi. tshig.gis.
 bsal.ba. dañ: khyad. par.rab.tu.grags.pa.ma.yin.pa. dañ: khyad.
 par.cau. rab.tu.grags.pa. ma.yin.pa. dañ: gñis.ka.rab.tu.grags.
 pa.ma.yin.pa. dañ: grags. pas.bsar.ba.⁹ yañ. ste. shes.so ||

12. de.la. mñon.sum.gyis. guod.pa. ni. dper.na. sgra. mñan.
 byā.ba. ma.yin. shes.pa.lta.buho ||

2. The meaning of *phyogs. kyi...* is not quite clear.

2a. Read *pa* for *la*.

3. All *ni*, but as the sense requires it must be read *mi*.

4. After *par* A adds *yañ* which is superfluous.

5. C *lthun*.

6. All *gsum*.

7. See §20 and the *Comparative Notes*, *brasiddhasambandha*. §§ 11, 20.

13. rjes su dpag pas gnod pa ni dper na hum pa stag ces pa lta buho ॥

• 14. hjiḡ tten gyas gnod pa ni dper na mihi ngo thod gtsan ste: sems can gyi yan lag yin pahi phyir: dun dan ña phyis ces pa bshin shes pa lta buho ॥

15. yid ches pas gnod pa ni dper na bye brag pas sgra. rtag ces bsgrub pa lta buho ॥

16. ran gi tshig gis gnod pa ni dper na nai: ma mo gcam shes. pa lta buho ॥

17. khyad par rab tu grags pa ma yin pa ni dper na snas rgyas pas grans can pa la sgra hjiḡ ces pa lta buho ॥

18. khyad par can rab tu grags pa ma yin pa ni dper na grans can pas snas rgyas pa la bdag ni sems dpah can shes. pa lta buho ॥

19. gñis ka rab tu grags pa ma yin pa ni dper na bye brag. pas snas rgyas pa la bdag ni bde ba la sogs pa hdu bar byed. pa can shes pa lta buho ॥

20. rab tu grags pa¹⁴ xan hbrei te: dper na me dro ba med ces pa lta buho ॥

21. hdi rnamz kyi brjed pa ni chos kyi ran bshin hgog. par byed pahi sgo ste: yan dag par rab tu rtogs pa med pa dan: sgrub par byed pa hbras bu med pahi phyir dam beah bahi skyon. rnamz so ॥

22. ma grub pa dan: ma ues pa dan: lgal ba ste: gsum. pa rnamz¹⁵ ni gtan tshigs¹⁶ litar snan ba rnamz so ॥

23. de la ma grub pahi dbye ba bshi ste: gñis ka la ma grub pa dan: gan yan run ba la ma grub pa dan: the tshom za. nas ma grub pa dan: gshi ma grub pa¹⁷ yan no shes paho ॥

24. de la sgra mi rtag ñid sgrub pa la mig gis gzun bar. bya ba ñid kyi phyir shes pa gñis ka la ma grub paho ॥

25. sgra mnon par gsal bar smra ba la : byas pa ñid kyi. phyir shes pa gan run la ma grub paho ॥

■ *gsum pa rnamz* means *trifāh* which has no sense here. Evidently it is used here to mean *trajah*

9 V *tshig* for *tshigs*

10 T¹ *gñis grub pa* which is evidently wrong. C and T² are, however, very clear *gñis ma grub pa* See § 27

26. me. sgrub.pa.la. rlaṅs.pa.la.sogs.pahi. dñes.por. the.-
tshom.za.bahi.hbyuñ.ba. ḥdus.pa. brjod.pa. lta.bu. the.tshom.za.
nas. ma.grub.paho

27. nam.mkhah rdzas.su. yod.de yon.tan.gyi.gshi.ñid.kyi.-
phyir. shes.pa. nam.mkhahi.yod.¹¹pa.ñid. du.brjod.pa.la. gshi.-
ma.grub. paho

28. ma.ñes pa. ni. drug.du.dbye. ste thun.moñ. dan
thun.moñ.ma.yin.pa. dan mthun.phyogs.kyi. phyogs.gcig.¹² la.
yod.la mi.mthun.phyogs.la. khyab.pa. dan mi.mthun.phyogs.-
kyi. phyogs.gcig. gi. yul.la. yod.la. mthun.phyogs. la. khyab. pa.
dan gñis.kahi. phyogs.cig. gi.yul.la. yod.pa. dan hgal.ba.la.
mi.hkhrul.ba. yañ. shes.paho

29. de.la. thun.moñ.ba. ḥdi.ltar. gshal.bya.ñid.kyi.phyir.
sgra. rtag. ces. paho de ni. rtag.mi.rtag.gi. phyogs. dag.la.
thun. moñ.ba.ñid.kyi. phyir. ma.ñes.pa. ste ji.¹³ltar. bum.pa.
la sogs.pa. lshin. gshal.bya.ñid.kyi.phyir. rtag. ces.pa.lta.buho¹⁴

30. thun.mon.ma yin.pa.ni. mñan.bya.ñid.kyi.phyir. sgra.
rtag. ces. paho de.ni.rtag. mi.rtag.gi. phyogs.dag.las. ldog.pa.-
ñid.kyi. phyir. dan rtag.mi.rtag.gi. ruam.par.ñes.pa.spañs.pahi.
gshan. yañ.med.pahi.phyir. mñan.bya.ñid. ldi. ji.ltar.na the.-
tshom. gyi. rgyu.ñid.do. shes paho

31. mthun.phyogs.kyi. phyogs.cig.gi.¹⁵ yul.la. yod.la. mi.-
mthun.phyogs.la. khyab.pa. ni. sgra.rtsol.bas. byuñ.ba. ma. yin.
te.¹⁶ mi.rtag.pa.ñid.kyi.phyir. shes pahou hdihi.¹⁷ mi.mthun pahi.
phyogs. ni. rtsol.ba.las.byuñ.¹⁸ baho glog.¹⁹ dan. nam.mkhah.-
la sogs.pa. ni. mthun. phyogs. son de.la. yul.gcig. glog.la.sogs.

11. It must be read *med* as in T².

12. Here *gi. yul.* is to be supplied before *la*.

13. Originally *ḥdi* but corrected to *ji* according to A and it is sup-
ported by V.

14. Evidently the reading here is defective and omits some words
for Skt. "एतद् आहोस्तिव् आकाशवत् प्रवेष्टव्यं निरय इति।"

15. MS *gis* for *gi*.

16. *rtsol. bas. byuñ ba. ma. yin* means *prayatnānūlpanna*, but the
actual reading should be *ḥtsal. ma. theg. bu. byuñ. ba.* meaning *praya-*
śānanāntarīyaka, or *prayatnāntarīyaka*, as supported by T¹ and T².
See § 6, p 2, l. 1.

17. MS *ḥdahi*.

18. See Note 16.

19. MSC *glog*.

pa la. mi.rtag.pa.ñid. yod.la. nam.mkhah la.sogs.pa.la. med. kyi.
phyir.¹⁹ hdihi mthun.phyogs. rtsol.ma byun. dan. mi mthun.
phyogs hum.pa.la.sogs.pahode la thams.cad.la. mi.rtag pa. ñid.
yod.la. hdihi²⁰ yan. glog. dan. bum pa. chos mthun.pahi.phyir.
ma.nes - pahoñ jilatar. bum pa.la.sogs.pa.bshin. mi rtag.pa ñid.
kyi.phyir. rtsol.ba las.byun shes. pa lta. buho²¹

32. ni mthun phyogs kyi.yul.gcig.la. yod la.mthun phyogs.
la.kiyab. pa ni. jilatar. sgra. rtsol ba.las byun ba yin. te.
mi.rtag.pa ñid. kyi phyir. shes pahoñ rtsol ba las byun bñi. sgra.
ni. hdihi. phyogs soñ bum pa la sogs pa ni. mthun²² phyogs
de.la. bum pa.la.sogs pa. thams cad.la. mi.rtag pa ñid doñ glog.
dan nam mkhah.la.sogs.pa. ni. mi mthun.phyogs soñ de la glog.
la.sogs pa la. mi rtag pa ñid. yod la. nam mkhah la sogs pa.la.
med.pa. dñi phyir. hñi yan. sua.ma bshin ma nes pahoñ

33. gñis lahi phyogs gcig.gi yul la. yod pa. ni jilatar. sgra.
rtag. ste. lus can ma yin pa ñid.kyi phyir. shes pa. i hñi.la. rtag.
pa.ni. phyogs soñ²³ nam mkhah dan rdul phran la sogs pa. ni.
mthun.²⁴ phyogs soñ de la. mthun²⁵ phyogs kyi - yul cig.
nam mkhah la. lus can ma yin pa ñid yod la rdul phran la -
sogs pa.la. med doñ hñiñ mi rtag pahi phyogs. bum pa. dan.
bde ba la sogs pa ni. mi mthun phyogs soñ de la. bde ba la -
sogs pa ni. lus can.ma yin pa ñid yod la bum pa la med doñ
dñi phyir hñi. yan. bde ba. dan nam mkhah chos mthun pahi.
dper. byas pa ñid kyi. ma nes pahoñ

34. hgal ba la. mi hkhrul.ba ni. jilatar sgra. mi rtag.te.
byas pa ñid kyi phyir. bum pa bshin i sgra. rtag Ste. mñan.byas.
ñid.kyi phyir sgra bshin.²⁶ shes pa. i hgal bñi. don dag. gcig.la.
yod pa. ni. gñis.la la. the tshom.gyi rgyu ñid.doñ

35. hgal ba. ni bshir dbye ste chos kyi ran bshin phyin.-
ci.log.tu sgrub par byed pa. dan chos kyi khyad par phyin.ci -

19. MS omits it

20. For *hdihi* read *hdi* as in §32, last line, §33, last line but one.

21. Here '*ahorvi . aprayatnāntarīyaka st*' of Skt is omitted altogether.

22. All *thun* See Notes 24, 25

23. According to Skt the sentence should not end here

24. MS *mthun* corrected to *kñhun* according to A E and V also read *kñhun* which is another form of *mthun*

25. MS *thun* In C one letter before *thun* seems to have faded away.

26. According to Skt the reading should be as in T² *agra ñid bñin*

log.tu. sgrub. par. byed.pa. dan; chos.can gyi. ran.bshin. phyin.-
mi.log.tu. sgrub. par. byed.pa. dan; chos.can gyi. lhyad.par.
phyin.ci.log.tu. bsgrub.par. byed.pa. yañ.no. shes.paho ||

36. de la. chos.kyi.ran.bshin.phyin.ci.log.tu.sgrub.par.
byed.pa. ji.ltar.na. sgra. rtag. ste. byas.pa.ñid.kyi. phyir. shes.pa.
ham. btsal.ma.thag.tu. byuñ.ba.ñid.kyi.phyir; shes hdi.²⁷ rtags.
mi.mithun.phyogs. lho. na.la. yod pas. hgal. baho ||

37. chos.kyi.lhyad.par.phyin.ci.log.tu. sgrub.par. byed.pa.
ji.ltar.na. mig.la.sogs.pa. gshan.²⁸gyi.don. yin. te; hdus. pa.ñid.-
kyi.phyir. mal.cha. dan. stan.la.sogs.pahi. yan.lag bshin. shes.pa.
ñidhi. rtags. ji.ltar. mig.la.sogs.pa.ruams.la. gshan.gyi.don.ñid.-
sgrub.par. byed.pa. de.ltar. hdus.pa.ñid.kyañ. gshan.gyi. sgrub.-
par.byed.pa. yin.la. mal.cha. dan. stan.la.sogs.pahi. yan.lag.ruams.
kyañ.hdus.pa.ñid.yin.pas.so ||

38. chos.can.gyi.ran.bshin.phyin.ci.log.du.sgrub.par.byed-
pa. ji.ltar.na. rdzas. dan. las. dan.yon.tan. dgos.²⁹med.de.'dños.-
pohi. rdzas. gcig.pa.can.ñid.kyi.phyir. dan; yon.tan. dan. las.kyi.-
ran.bshin.yin.pahi.phyir; spyi. dan. khyad.par.bshin. shes.pa.
ñidhi. rtags. ji.ltar. rdzas.la.sogs.pahi. ma.yin.pa.la. sgrub.par.-
byed.pahi. dnos.po.yin.pa. de.ltar. dnos.pohi. yod.pa.ñid.la. yañ.
bsgrub.par. byed.pa. yin. te; gñis.la.la. mi.hkhrul.bahi. phyir.ro ||

39. chos.can.gyi.lhyad.par.phyin.ci. log.tu. sgrub.par.byed.-
pa.³⁰hdi.ñid.ni. phyogs.suamahi. rtags. hdi.ñid.la. chos.can.-
gyi.lhyad.par. gan. yod.pa. skyen.gyis. byas.³¹pa.ñid. dan; dehi.
bzlog.pa.rned.pa.skyen.gyis. byas.pa.ñid.la. yañ. sgrub.par.-
byad.pa. yin. te; gñis.la.la.mi.hkhrul.bahi. phyir.ro ||

40. dpe.ltar.suñ.ba.ruams. hdi.lta.³²ste; sgrub.par.byed.³

27. MS *ñidhi*.

28. MS *ñidhi*, E *gstan. ni*, V *gstan*, T² gives the correct reading.

29. T¹ differing from all the versions. Skt. Ch T² reads *rdzas*, *das*, *las*, *das*, *yon.tan*, so *so*, *med*, *del* It may be translated || *dranyan karmas gñis mi pñag na ñas-sñ*, or it may also be translated : *na dranyan, na karmas, na gñis pñag ñas-sñ* Evidently in the place of *so so* the actual reading should have been *das. so*, T² has *ñas-sñ* or *ñas-sñ* *one* (*and* *for*, *and*, *mi*), while Ch has simply *ñas-sñ*.

30. Here *gi*, *ñas*, *na* should be supplied according to Skt.

31. MS writes *ñas* striking off *ñas*, V also has *ñas*.

32. V wrongly reads *ñas* for *ñas*. The true reading seems to be *ñas* 'Ere.' Cf. Skt. *ñas* *apalāśa*

COMPARATIVE NOTES

COMPARATIVE NOTES

The figures to the left refer to the pages and lines respectively in the Skt. text.

- 1 3 शास्त्रार्थः, अर्थ is omitted in T¹. Ch reads सर्वशास्त्रशास्त्रार्थः¹. 1^a.
- 11 11 प्रतिपाद्यत इति. T¹ has प्रत्याख्यत इति. (rab.tu.rtoggs.par.byed.pahi.phyir.ro.shes.paho) 1^b.
- 11 7 After साध्यत्वेन T¹ adds here एव (kho, nar). 2.
- 11 11 इति वाक्यस्य is not in T¹ T² Ch.
- 11 8 निरयः शब्दोऽनित्यो वा. Here T¹ T² Ch read only शब्दोऽनित्यः and not नित्यः शब्दोऽनित्यो वा as in Skt. 4.
- 11 9 सपक्षे सत्त्वम्. T¹ सपक्ष एव सत्त्वनिधयः (mthun.pahi.pyogs.ñid, la.yod.par.ñes.pa). T² follows Skt. while Ch reads सपक्षे निधयसत्त्वम्². 5.
- 11 11 विपक्षे चासत्त्वम्. T¹ reads विपक्षे च असत्त्वनिधय एव (mi.mthun.pahi.phyogs.la.med.pa.ñid.du.ñes.pa.yaü.no). T² Ch follow Skt. 6.
- 11 11 "किञ्च इति. T¹ T² add here चेत् 'ii' (she.na) while Ch has उक्त 'said' (was)³ omitting इति. 7.
- 11 13-15 तत्र कृतकत्वं अनित्यादौ हेतुः. T¹ reads: de.la. byas.pa.ñid.dam | bisal.ma.thag.tu.byuñ.ba. phyogs.kyi.ches. ñid.dan. bsgrub.par bya.ba.med. pa. ñid.du.ñes. pa.shes.pa. mi.rtag.pa.la. gian.tsbigs.so || It may be translated thus:—तत्र कृतकत्वं प्रयत्नान्तरीयकत्वं वा सर्वथा पक्षधर्म एव सपक्षे विधितमस्येव, विपक्षे सर्वथा नास्त्येव इति अनित्यादौ हेतुः⁴. T² follows Ch. It is to be noted here that at the end of the sentence there is अनित्यादि ("अनित्यादौ") both in Skt. and Ch, but in T¹ and T² there is only अनित्य (mi.rtag.pa.) and not आदि (la.sogs.pa) added to it. 8.
- 1 15-16 साधर्म्येण वैधर्म्येण च. T¹ T² Ch सधर्मो विधर्मश्च. 9.
- 2 3 तस्य. T¹ Ch omit this. 10.
- 11 4 After आकाश Ch adds आदि (ling)⁵. T² follows it. 11.

- 2 4 5 Here T² differing from all the versions defines अत्रित्य and कृतक and not निरव and अकृतक respectively 12
- 5 6 यथ^० भाव इति T¹ reads यथा भावभावो भाव इति (yi ltar yod dan med dag yod ces) Evidently it is wrong 13
- 7 यत्^० T¹ has यण (gshan gyis) 14
- 8 9 कृतक्यादिषु पञ्चममनम् T² differing from Ch reads कृतकवाद हेतो (byas pahi phyir ni gtau tshigs yin no) 15
- 9 सन्नित्यम् T¹ तन्नित्यम् (de ni rtog par) which is wrong The actual reading there seems to be *de ni rtog par* (सदन्नित्यम्) 16
- 10 यदादि T¹ has यद instead of यदादि as in Skt 17^a
- 11 12 आकाशम् T¹ has आकाशादि (nam mkha'i la sogs pa) 17^b
- 13 पञ्चमाक्ष Ch appears to read साय (or पावन) पञ्चमाक्ष^० while T² reads साय्पावस (bsgrub bya ltar suan no) 18
- 14 भावमविद्वद् In T¹ भावमविद्वद् (yid ches pas bsal ba, /z/ विशासविद्वद्) is after लोकविद्वद् Ch reads here स्वविद्वत्तविद्वद् 19
- 16-17 प्रसिद्धसम्बन्ध T grags pas bsal ba It can be translated by प्रसिद्धिविद्वद् But in illustrating it below the reading in rab tu grags pa dan hbrei = प्रसिद्धसम्बन्ध The reading in the text should be corrected accordingly

In T² in the fourth place the same phrase (i. e. grags pas bsal ba) occurs and is illustrated by the same example as in Skt adding, however a little more as in Ch Ch strictly follows Skt excepting the last term which it reads as पञ्चमसम्बन्धविद्वद् T¹ has पञ्चमविद्वद् (phan tshun grub pa ho) After स्ववदविद्वद् (T¹ ran gi tshug gi bsal ba dan T² ran gi tshug gi bsal ba dan) T² differs in giving the remaining terms from both Skt and Ch For, we read in it bsgrub bya'i chos ma grub pa dan (= साय्पावसविद्वद्) ; bsgrub bya'i chos can ma grub dan (= साय्पावसविद्वद्) ; guis la ma grub pa dan (= उभयविद्वद्) ; phan tshun grub pa ho (= पञ्चमविद्वद्) . As regards the first two terms it is to be observed that the words *यथै* and *यथैन्* convey the same things as the words *विशेष* and *विशेष्य* respectively in other versions In illustrating the last term it says sgza ni mi an bya yin no (= यद भावन) See Note on भावन कन्द इति, below, 3

- 4-5. It is to be noted that the first two of the above terms are somewhat different when they are illustrated, for they are given as *chos.ma.grub.pa* and *chos.can.ma.grub.pa* respectively. 20.
- 2 18 *མིལོ་ཅེ་འདི་*. After *ཅེ་* Ch and T² add *མ་འདི་* (*lung*, and *la.sogs.pa* respectively). 21.
- 11 20 Before *ཐུབ་པ་* Ch and T² add *ཅ་མོ་ན་མཚན་པོ་* *འཕུལ་པ་* (or *མ་ཕུལ་*); Ch.: *hnar t'u lei yueh yu ku*²; T². *ri.boñ.can. zla.ba. ma. yin. te yod pahi. phyir* 22.
- 11 20 After *ཅ་མོ་* Ch adds *ཅ་མོ་* (*chang*). 23.
- 11 21 *ཐུབ་པ་འདི་པ་*, T² *ཐུབ་པ་འདི་པ་* (*duñ.chos.bshin*). 24.
- 11 22 *མ་མཚན་* T¹ T² *ma.mo* which generally means a 'grand-mother.' It may also mean a 'mother.' Cf. *ma.mohi.ma* = a 'mother of mother', an epithet of Pārvatī. 25.
3. 2 *ཅེ་མོ་* T¹ *sems.dpañ.can* 'one with a brave mind', *ཐུབ་པ་*. *dpañ* is here unnecessary, *sems.can* being quite sufficient as in T². 26.
- 11 3-4 *ཐུབ་པ་*. Ch omits *ཐུབ་པ་* and reads *མཚན་པོ་འཕུལ་པ་* (*ho ld yin yuan*).¹⁰ T² seems to follow it partly and gives a peculiar reading which is not quite clear to me. *bdag. ni. rgyu. rlyen. hñus. (in rten. cin. lñitel. bar. sbyor. bñhi. byed. pa. po. yin. no* 27.
- 11 4-5 *མ་ཕུལ་* *ཅེ་མོ་*. T¹ *dper.na. me. dro.ba.med. ces.pa.lta. buho* = *མ་ཕུལ་པ་* *ཅེ་མོ་* *ཅེ་མོ་*. It has already been noted (Note 20, 2.16-17 above) that the last *ཐུབ་པ་* in T¹ is *ཐུབ་པ་* and the illustration given above is quite in accordance with it. Yet, T¹ itself, when it illustrates the term, reads *ཐུབ་པ་*. It appears that T¹ is perfectly right in reading the last *ཐུབ་པ་* as *ཐུབ་པ་* and in illustrating it as *ཐུབ་པ་*, for how can *ཐུབ་པ་* be a *ཐུབ་པ་* and be illustrated as *ཐུབ་པ་* as there is nothing here which can make an *appearance* (*ཐུབ་པ་*) of the *ཐུབ་པ་*? It is, therefore, evident that there is some confusion in the MSS of both the Skt. and other versions. 28.
3. 5 *ཅེ་མོ་* T¹ has singular number, *ཐུབ་པ་* (*hrjod.pa. ni*). Ch agrees with Skt. But T² *ཅེ་* 'thus' (*ñdi. skad.du*), 29.

3. 5-7 धर्मस्वरूपं प्रतिज्ञारोच्यते The reading of this sentence differs widely in other versions as noted below. In T² there is धर्म-स्वरूपनिराकरणमुद्यमे (chos kyi ran bshin hgog par. byed palm sgo. ste) and not धर्मस्वरूपं मुद्यमे as in Skt. As regards 'निराकरणमुद्यमे' Ch follows Skt. The whole sentence in T² runs thus यथा वचने धर्मस्वरूपनिराकरणमुद्यमे, सम्बद्धं साधनकलाभावात् (यथाभावा-देकाय) प्रतिज्ञारोच्यते । The sentence ends here. The original is as follows hdi ruams kyi bryod pa ni. chos kyi ran bshin hgog par byed palm sgo ste i yan dag sgrub par byed pa hbras bu med palm phyir. dam. bcak bahu. skyon. ruams so ॥ 'मुद्यमे' in निराकरणमुद्यमे and वैपश्यत in साधनवैपश्यत. in Skt are supported by Ch. The sentence in Ch ends in यथाभावादेकाय as in T¹ in प्रतिज्ञारोच्यते, the former reading यथाभावादेकाय instead of प्रतिज्ञारोच्यते as in Skt and T¹. The Chinese version of the sentence in question may be translated thus ॥ यन्नि वचनानि धर्मस्वरूपनिराकरणमुद्यमे प्रतिबन्धकमावात् साधनवैपश्यत् यथाभावादेकाय ॥ T² is here explanatory and runs as follows hdi. shud du i du mar bryod pa dag no bo bsal bahu phyir dan i sgrub ru dgos palm phyir dan i sgrub par nus kyan hbras bu med palm phyir bsgrub byahu skyon yin pas ltar snan no ॥ It may be translated thus एव नानावचने स्वरूपनिराकरणं अहिद्वयव्योचनाय विद्विषयत्वायै यथाभावात् (वैकल्यात्) साधनवैपश्यत् यथाभावात् । 30

- 11 6 प्रतिज्ञारोच्यते Ch T² omits प्रतिज्ञा See note on 3 5-7 above. 31

- 7 यथा यथाभावात् This is not in T¹ while T² reads यथाभावात्निर्देशो निहित (bsgrub bya ltar snan batan zin no ॥) 32

- 12 १० अन्वयमातिद T¹ ॥ यद्व्योमातिद (gan yan run ba la ma grub pa), T² ॥ यद्व्योमातिद (gan run gcig la ma grub pa), Ch यद्व्योमातिद ॥ 33

- 14 15 आकाशवचनमिति प्रति T¹ आकाशवचनमिति प्रति (nam mkhahs yod pa nid du bryod pa la) which is wrong The Tibetan reading must be med pa nid instead of yod pa nid 34 35

- 16 सार्धैकदेश्यति Before वृत्ति the word दश (yul) is omitted in T¹ and T² 36

- 20 किं पटवत्. After यत् T¹ T² Ch add आदि (Tib. la sogs, Ch ting¹²) 37

T¹ reads here यथा पटादिकन् प्रमेयत्वाद् नित्य इति (jitar bum pa la sogs pa bshin gshal bya ſid kyī phyir. rtag. ces pa lta buho) and omits altogether अन्वोक्तिर^० नित्य इति । 38-39

3 22 अथाधारण . T¹ T² Ch add अन्व after this 40

4 1 अ-यथासम्भवात् . T¹ T² Ch °स्वाभावात् 41

11 2 हिम्भूतायास्य आशयत्वात् T¹ आशयत्वमिदं कथं सत्यहेतुरिति (mñan bya ſid hdi jitar na the tshom gyi rgyu ſid do shes pahon). T² अनेन हेतुना गभीरं सत्यो भवति (gtau tshugs hdis the tshom zab bar lgyur ro) Ch appears to follow Skt. 42.

11 3 T² omits यथा (dper na) 43

11 4 अथयत्नान्तरीयक T¹ अथयत्नोत्पन्न (rtal bas byun ba ma yin. te) 44

11 4 8 अथयत्नान्तरीयक पञ्च °अनेकान्वितम् T¹ अत्य विपक्ष प्रयत्नोत्पन्न , विपुलाका-
रादि सत्त्व । अनेकहेतुविद्यमाने अनित्यत्वं नरकआदौ । अथ सत्त्व प्रयत्नात्पक्ष ।
विपक्षः पटादि । तत्र सर्वत्र अनित्यत्वं विद्यते । एतदपि विपुलपटादिपक्षस्यैव
अनेकान्वितं (hdiñ mi mthun pañ phyogs ni brtal ba -
las byun baho ñ glog dan nam mkhah la sogs pa ni
mthun phyogs so ñ de la yul gcig glog la sogs pa la mi
rtag pa ſid yod la nam mkhah la sogs pa la med kyī
hdiñ mthun phyogs rtal ma byun dan mi mthun -
phyogs bum pa la sogs paho ñ de la thams cad la mi -
rtag pa mid yod la hdiñ yan glog dan bun pa chos -
mthun pañ phyir ma nes paho ñ)

T² अथयत्नान्तरीयक ५ उपपत्ति , तत्र विरुद्धे पटादौ हेतुभावात् इति विपुल-
पटादिपक्षस्यैव अनेकान्वितम् (brtal ma thag tu lbyun ba ma -
yin pa bsgrub byah chos de mi mthun phyogs
bum pa la sogs pa la gtau tshugs lhyab par yod la
glog dan bun pa la sogs pa mthun chos byas na mi -
nes pa ste).

Ch reads अथयत्नान्तरीयक पक्षोत्पन्न पटादिनिपक्ष तत्र सर्वत्र विद्यते^{१०}.
45-47

11 8 10 हि पटात्^० After च T¹ T² add आदि (la sogs pa) 43

T² altogether omits अन्वोक्तिर^० अथयत्नान्तरीयकमिति T² reads
here अनित्यं हि पटादिनः प्रयत्नान्तरीयकत्वे वा [अनित्यत्वं] विपुलादिपक्ष
अथ यत्नान्तरीयकत्वं वा इति आशङ्क After °अथयत्नान्तरीयकमिति Ch
appears to have been confused and defective It is not
here followed by T² ४७

- 4 19 आकाशादौ. T¹ omits आदौ. 56.
- 11 11 परमाज्ञौ. T¹ Ch add आदौ reading *rdul.phran.la.sogs.pa.la.* and *chi wei têng*¹⁵ respectively. T², however, follows Skt. 57.
- 11 20 Ch omits अनित्यः पञ्चः, while T² retains it. 58.
- 11 11 तद्वैकृदेभ्यः. T¹ omits only एकदेश, while Ch and T² omit both द्रष्टव्य and एकदेश. 59.
- 11 21 Ch T² omit. अमूर्तत्वम्. 60.
- 11 11 घटादौ. T¹ omits आदि. 61.
5. 1 घटश्च. Ch. T² add आदि (*têng* and *la.sogs pa* respectively). 62.
- 11 2 घटश्चैव, T¹ घटश्च, 63.
- 11 2-3 उभयोः¹⁶ समुदितत्वेन. T¹ इति विस्मययोरेक्य इति उभयोः संशयहेतुरेव । (skes. pa. hgal.bahi. don.dag. gcig.la. yod.pa. ni. gñis.ka.la. the.tshom.gyi. rgyu. ūld. do u). T² उभयोश्चयोर्निहनसंशय-हेतुत्वाद्देवकान्तिकम् (de. gñis.ka.la. the.tshom. za.b.yin.pahi. phyir. ma.ñes.pa. yin. no u). 64.
- 11 3 अनुवक्तार. Ch. T¹ omit प्रवर. 65.
- 11 4-6 धर्मस्वरूपं साधनमिति. Here in these four technical terms Ch and T² read विस्म (Ch. *hsiang wei*;¹⁷ Tib. *hgal.ba*) instead of विवरीत¹⁸ (T¹ *phyin.ci.log*). But, in the fourth term, T² has व्यभिचार (*hkhrol.pa.*). 66.
- 11 5 धर्मिलक्षणविवरीत¹⁹. T¹ *lit.* धर्मिलविवरीत (chos.can.rab.ldog. dan). Here in the Tib. version after *rab* the word *bshin* seems to have been left out. 67.
- 11 5-6 धर्मिविशेषं साधनः. T² धर्मिव्यभिचारविस्महेतुः (chos.can.gyi. hkhrol.pa. dan. hgal.bahi. gtan.tshigs. so u). 68.
- 11 7 निवः शब्दः²⁰ रीत्यन्वयवद् वेति. See NB, p. 113: “यथा कृतकत्वं प्रकृतानन्दरीत्यकत्वं च निवर्त्ये शब्दे विशदो देवत्वमाप्तः.” T² adds here चत्वे (*brjod. na*). 69.
- 11 8 विवक्षु एव. T¹ omits एव. 70.
- 11 9-10 परार्थ²¹. This line is entirely found in NB, p. 113. It is called their इष्टविषयवृत्तिरुहः । 71.
- 11 9 संपातत्वात्. T² *hdu.s. qin. bsgas*. 72.
- 11 9 अयनासनादि²². T² omits आसन. 73.
- 11 10 अज्ञविशेषत्वम्. T¹ T² Ch with NB omit विशेष. Ch T² omit also अज्ञ before it. 74.
- 11 11 परावयवमनः. T¹ T² Ch omit आसनः, but see NB, pp. 77-78. 75.
- 11 11 संहृतव्यमपि²³ साधनमिति. The point is very clearly explained in NB, pp. 77-78.

5 17 T omits यत् (ji ltar na) 84

11 " " अयमेव हेतुरस्मिन् पूर्वपक्षे T² अयमेव पक्ष अस्मिन्नेव पूर्वस्मिन् हेतौ (hdi mid ni phyogs sna mab rtags hdi mid la) Ch follows Skt and it may be translated अयमेव हेतु पूर्वपक्षे T² is defective and omits पक्ष a'together, and appears to mean अस्मिन् (पक्षे) च एव हेतु 85

11 18 सप्तययकृतम् T² सप्तययकृतम् (yod pa rkyen gyis byas - pa mid) MS reads byas instead of byed having struck off the latter With byed the phrase would mean सत्^० कृतम् See note below on 5 19 यत्^० 85^a

11 19 सप्तययकृतम् T² सप्तययकृतम् See note above on 5 18 85^b

11 19 After साधयति Ch T² add द्वादिप्रतिषेधत् 86

11 20 Before द्वा-तामासो Ch adds उक्तो हेतुः (a shuo sau yin),⁸⁰ while T² reads हेतुः (gtan tsugs ltar - suan byad zin te.) 87

11 " द्वा-तामासो द्विविध^० T² first reads द्वा-तामास एवम् (dpe ltar. suan ba rnam hdi ltar ste) and then having mentioned all the five kinds of द्वा-तामास in सप्तम्ये beginning with साधयति (sgrub par byed pahi chos ma grub pa dan) and ending in निषीदति (rjes su hgro ba phyin ci log pa an no) it says इति सप्तम्ये (shes pa chos mthun pa fid lys so) Then in the same way it begins with सप्तम्ये (chos mthun pa mid la yan) and gives the names of the five kinds of द्वा-तामास in त्रैषम्ये, सप्तम्ये (sgrub par byed pa ldog pa med pa dan) being placed first which comes after सप्तम्ये in Skt Ch and T² After this, T² proceeds to explain each of the द्वा-तामास beginning with सप्तम्ये सप्तम्ये सप्तम्ये (de la sgrub par byed pahi chos ma grub pa ni ji ltar) It is to be noted here that T², unlike Skt Ch and T², does not read the word च (Ch as Tib la) as the number of either of the two kinds of the द्वा-तामास

Ch T² are quite in agreement with T² T² has, however, given only the four kinds of its सप्तम्ये द्वा-तामास (chos - mthun pahi dpe ltar suan ba) carelessly leaving out one i.e. सप्तम्ये सप्तम्ये It has, however, been mentioned and explained later on with the other kinds of सप्तम्ये द्वा-तामास For

भनन्वय and विपरीतान्वय T² reads अयोग (? ma shyar ba) and विपरीतयोग (phyin ci log tu shyar ba)

In passing it may be observed here that in NB, pp 87 ff and Jam logic (प्रमाणनयतत्त्वाद्धार, बसोविषय जैनप्रत्यभाषा, 22, Part I, pp 115 ff) there are nine kinds of रज्जु तन्मास both in साधर्म्य and वैषम्ये 88

॥ 23 निश्च कच्छो° परमाणुक्त् T² Ch T² omit here परमाणुक्त् 89

11 4 साधनचर्मोद्भूतं च The reading of T² seems defective It reads here as corrected according to ASB copy sgrub byed kyi chos thogs pa med pa grub pa ste (the original reading being sgrub byed chos grogs sam grub pa ste) which gives no sense Now *sgrub byed kyi chos* is quite clear meaning साधनचर्म and the phrase, *thogs pa med pa* is used in this connection just before a line, and it is evident that it is employed there in the sense of अर्थात् of Skt *lus can ma yin pa mid* of T¹, and *yu chas* of Ch But the literal meaning of the word *thogs pa* is सङ्घ of *thogs pa med* meaning असङ्घ In NB (Bibliotheca Buddhica, ed Stcherbatski), pp 70, 76 the phrase *thogs pa med* is used for Skt अतिवृद्ध So it appears that it means वृद्ध or पुरातन which is tantamount to पुरातन Thus *thogs pa med pa* means अर्थात् or अर्थात्, and the sentence under discussion (1 e *thogs pa med pa grub pa*) may mean अर्थात् (च) सिद्धि But as has already been observed that the reading is defective here, I should like to read *thogs pa med pa ma grub pa*, and it may be translated thus (साधनचर्म) अर्थात्साधिविद्धि 90

11 4 मूर्तं च See VB, pp 94, 116 T² reads throughout *thogs pa med pa* for thus See note on 6 4 साधनचर्मोद्भूतम् above 91

11 6 बुद्धिश्च T¹ omits बुद्धिश्च Ch T² omits निश्च कच्छो दुवत्तात् Instead of बुद्धि In बुद्धिश्च T² reads here चक्षुः and so below 92

11 11 यदूर्तं वदितं इह यथा बुद्धिः Ch T² omit this 93

11 10 अक्षिपयामास च पश्य T² omits पश्य and reads only मूर्तत्वमिति लक्षणम् Ch T² omit the whole altogether 94

11 11 वक्ष्यामि इति T¹ °वक्ष्य instead of °वक्षि 95

11 12 साधनचर्मचो Ch T² add here चर्म, 96

11 13 वक्ष्यामि T² वक्ष्यामि (rab III (es par byed pa) 96°

11 14 चक्षुः पश्यतिश्च T² reads चक्षुः (thams cad) instead of चक्षुः 97.

11 11 अक्षिपयामास Ch T² omit चक्षुः, 98

- 6 15 मनीति. Ch adds here एन सापम्बेण द्य-ताभासा, while T² reads एते स (धर्म) द्य-ताभासा (de tnam s ni mthun dpe ltar saan no) leaving out the word धर्म (chos) after Skt स or Tib mihun 99
- 6 16 पञ्चप्रकार See note 88 100
- 11 18 तत्र साध्याव्यावृत्तौ यथा See note 88 101
- 11 19 विषय शब्दोऽभूत्तत्वात् परमावृत्त T¹ Ch T² omit this 102
- 11 19 20 यद्विषय^० परमावृत्त T¹ omits यद्विषय तत्पूर्ते एव यथा परमावृत्त । Ch T² follow Skt But as regards T² something is to be noted The actual reading in the original MS is mi stag pa rnam ni thogs bcas mthun ba yin te rdul phra rab bshin no : It means अनित्यानि मूर्तानि दृशानि परमावृत्त Thus it clearly corresponds to both Skt and Ch with a single and immaterial variation that in T² there is plural number while in Skt and Ch there is singular But according to ASB copy, *mi* is (n) is written for *yu* is after mthun ba (एव) which is wrong 103
- 11 20 21 मूलत्वात्तरमायूनम् Ch T² omit this 104
- 11 22 एव साध्यावृत्तौ यथा See note 88 105
- 7 1 कर्मवदिति T¹ omits कर्मवदिति and adds तत्तत् (re shig) before कर्मण It also omits कर्मोऽभूत्तत्वात् in the next line (7 2) Ch T² put the matter differently 106
- 11 3 उक्तव्यावृत्त T² has wrongly उक्तव दामत् (guis la ldog pa) In T¹ after उक्तव्यावृत्त : आकाशवदिति : there is no उत्पत्त्यादित्वा प्रति 107
- 11 5 यत्र विना^० T¹ omits the whole sentence यत्र विना साध्यावृत्त निवृत्त्या तद्विषयभावो विद्वत्सदे omitting also यथा चट्टेऽमूलत्वम् अनित्यत्वं च दृशमिति, and reads here जन्मादिरिक्तो यथा आकाश नित्यत्वम् अहृतत्वं च दृशमिति (ldog pa med pa in jitar nam mkhan la stag pa mid dan : ma byas pa mid kyan mthon shes - pa lia buho) Then it goes to describe विषयव्यतिरेक (ldog pa phyin ci ldog pa)
- Ch reads कर्मवदिरिक्तो यथा यदे अनित्यत्वं मूलत्वं च दृश Mark here Ch has मूलत्वम् (chik as tsiang)²² and not अमूलत्वम् (on chik as tsiang) as in Skt
- T² reads व्यतिरेकदर्शनम् (ldog pa bstan pa) instead of अन्य-तिरेक (ldog pa med pa) The whole sentence in it mean व्यतिरेकदर्शनं यथा धर्मव्यतिरेक, अनित्यत्वं मूलत्वं च दर्शनम् (ldog pa bstan pa in dper na bum bshin shes brjed na :

mu rtag pa mthon ba fid dan i thogs bcas su mthon
bahi phyr) 108

- 7 79 विपरीतव्यतिरेको यथा T¹ विपरीतव्यतिरेको यथा यन्त्रिय (तद्) अष्टमम् इति
वत्तव्ये यद्वक्तव्यं तन्त्रित्यम् इदुक्तमिति (ldog pa phyin ci ldog pa ni
jitar gan rtag ste (de) byas pa ma (byas) yin shes
brjod par bya ba las gan ma byas pa de rtag pa yin
shes zer ba lta buho i Here (byas) after byas pa ma
seems to have unnecessarily been inserted Cf NB, Tib
(Bibliotheca Indica) p 29 ldog pa phyin ci log ni dper
na gan ma byas pa de ni rtag pa yin no i shes bya -
ba lta buho ii The original Skt is as follows (NB, p 188)
विपरीतव्यतिरेको यथा यद्वक्तव्यं तन्त्रित्यम् भवतीति ।

Ch reads here only विपरीतव्यतिरेको यथा (यद्) मूर्ते तन्त्रित्यम्
omitting all the other words in Skt

T² follows Ch saying विपरीतव्यतिरेके प्रयोगो यथा सर्वं मूर्तमन्त्रित्यम्
(ldog pa phyin ci log tu sbyar ba bshin ni thogs bcas
thams cad mu rtag pa yin no i) 109

- „ 10 एवां Ch T² एवम् instead of एवाम् 110

- „ „ पञ्चैतदुद्देश्यतामाश्रयानाम् T² साम्ब° for पञ्च° 111.

- „ 10 11 एवां° साम्बानामाम् Ch has the whole sentence as follows
एवमिदानीं पञ्चैतदुद्देश्यतामाश्रयानाम् असम्बन्धायन नि° while T² reads
एव साम्बानामाम् तन्त्रित्यम् अत्र सम्बन्धायन नि° भवन्ति (de lta bsgrub
bya dan i gtau tshigs dan i dper brjod pa mna'is ni
lta snan ba yin te i sgrub byed an dag ni ma yin
no ii) 112

- „ 13 प्रयत्नम् T² adds प्रयत्नम् after प्रयत्नम् 113

- „ „ कथनोद्देश्यताम् G nerally in Tib कथना is rtog pa ni in
T¹ and not rtogs pa meaning अत्र etc as used in T¹. So
it is a mistake T² adds कथना-तम् (ma khrul pa) to कथनोद्देश्यताम्
as in NB p 103, Tib p 1 This adjective is absolutely
necessary though it is not originally used by Dinnāga
here in the original Skt or in the *Pramanasamuccaya*,
(Tib version) I 3 See NB, quoted above 114

- „ 14 नाममात्रादिकल्पनादितम् Instead of तन्त्रित्यव्यादिकल्पना T² has व्यवहारा
दिकल्पना (tha snad la sogs pahi rtog pa) T¹ Ch follow
Skt 115

- 7 15-16 लिङ्ग पुनर्विहङ्गमुहम् । T¹ adds सार्वभौम (ts'han bar) before उक्तम्,
 • while Ch has यथापुनः (yu chen z) ²² and T² reads only
 पूर्वम् (suar) 116 117
- 11 16-17 तस्माद् यदनुमेयेष्ये ज्ञानमुत्पद्ये° तदनुमानम् NB, p 104 “त्रिरुपात्त लिङ्गाद्
 यदनुमेये ज्ञानं तदनुमानम् ।’ 118
- 11 11 In the place of Slt तस्माद् यदनुमेयेष्ये° तदनुमानम् T¹ reads मत्स्याद्
 यदनुमानज्ञानं, अत्रम् अत्र नास्ति, माध्यमिकोऽनित्य इत्यादि इह अनुमानम् (gan
 las gan rjes su dpag pahi ces pa : shyes pa hdir med
 dbu ma pa mi rtag ces pa hdi la sogs pa hdi rjes su
 dpag pabo ॥) It seems that *rjes su dpag pahi ces pa*
 (अनुमानज्ञानम्) in the above abstract should be taken as
rjes su dpag par bya la ces pa (अनुमेये ज्ञानम्) But *dbu -*
ma pa mi rtag (माध्यमिकोऽनित्य) is curious. It appears,
 however, that the words *dbu ma pa* is put here from a
 marginal note. The phrase अत्र अत्र नास्ति means that there
 is nothing which is ‘born’ (produced). And this is the
 view of the Mādhyamīkas headed by Nāgārjuna. It is ex-
 plained by him in his *Mādhyamakakārikā* (Bibliotheca
 Buddhica) I, XI, and is supported even by a Brahmanic
 teacher Gaudapada, in his *Larik* is (Ch IV) on the *Mā*
ndūhya Upanisad Nāgārjuna says (I 1)

न स्वतो नापि परतो न द्वार्या न बाहेतुः ।

अस्मा अस्तु विद्यते भावा कथन केचन ॥

The Tib sentence may be punctuated variously, but in
 no case the meaning is clear to me

Ch has तस्माद् यदनुमेयेष्ये° सम्यग्ज्ञानमुत्पद्ये, अस्ति अतिरन्तित्यो ॥ इत्यादि
 तदनुमानम् ²³ T², too is here not clear to me. After reading
 तानि लिङ्गानि प्रतीत्य अर्थानां नाव (?) अत्र (de dag rtags la brten
 nas don rnamis dpog pa yiu la), it runs an dag pahi
 nes pahi ces pa dan ldan pa dan) med yons ces pa
 hain mi rtag par ces pa la sogs pa ste rjes su dpag
 pahi tshad mar brjod do) Instead of तदनुमानम् in Ch it
 has सम्यग्निश्चयज्ञानम् (yan dag pahi nes pahi ces pa) 119

- 11 18 फलमधिगममहत्त्वात् For अधिगममहत्त्वात् T¹ reads स्वायधिगमत्त्वात्
 (gzugs la sogs pa rtogs pa mid kyi phiyir ro) T² reads प्रपञ्च
 द्वयस्य सम्यग्ज्ञानं प्रमाणकम् स्वयच्छलत्वप्रतीकित्वात् (tshad ma gnis po
 de la an dag pahi ces pa tshad maha hbras bu yiu te)

ran gi mtshau nid rtogs pa | phyir ro ||) Ch follows
Skt 120

- 7 18 19 स-वापरव द्याते प्रमाणम् । T¹ प्रमाणमपि तरेर अशक्याद्यो सम्यग्रतीये
(tshad ma lan de mid de | don byed nus pa yan dag
par rtogs pa | phyir shes pa o ||)

T² अ-शक्याद्योच्यते मन्त्रात् प्रमाणमपि भवति (don byed nus
pa | dnos su gshal ba | phyir te tshad ma lan yir
no ||) Ch seems to read स्यादस्य द्याते प्रमाणमपि भवति 121

- 11 19 20 T² omits अर्वांतर and reads कस्याप्यनमपि प्रत्यक्षमात्र (itog par
ces pa hau mnon sum ltar suan no) The literal trans-
lation of कस्याप्यनमपि in T¹ is itog pa dan beas pa | ces pa.
(- कथमसिद्धिं ह्यनम्) 122

- 1 20 21 कस्यापि यद क^० प्रत्यक्षमात्रम् । T¹ has कस्या यद कस्यत वा कस्यासिद्धि
(ह्यन) द्याद्यनविषयान् प्रत्यक्षमात्रम् (ji ltar ua buu pa hani
suam bu shes itog pa dan beas pa de ran gi mtshau
nid hyi yul mid las mnon sum ltar suan baho ||) Ch
agrees with T¹ excepting that for suam bu (कस्यत) in the
latter, the former has *lung*²⁴ (वज्रादि or वज्राणि) T² di-
fers from them both द्याद्यदिज्ञान इवेतत् प्रत्यक्षमात्र, तस्मिन्
ज्ञाने अक्षय्यदृष्टानामासात् (ces pa rnamis hyis buu pa la-
sogs pa rtogs pa shyes pa de mnon sum ltar suan yin-
te | ces pa de la dou ran gi mtshau nid m suan baho
phyir ro |) 123

- 1 21 22 हेत्वभासज्ञानं ह्यनमनुमानाभासम् । Before ह्यनम् T¹ adds अग्रतीयाशेषात्²⁵
(ma rtogs pa don ltar suan ba |) The whole sen-
tence in Ch seems to mean ह-वाभासज्ञानपूर्वकं यदुपपत्ते अर्थाभासज्ञानं
तदनुमानाभासम् 26 T² यदि ह-वाभासपूर्वकादि तद-वर्थाभासज्ञानं जातं तदनुमान-
प्रमाणमात्रं (gal te gtau tshigs ltar suan suon du sou ba
la sogis de | rjes su dou lta bur suan baho ces pa shyes-
pa de rjes dpag tshad mal | ltar stag (read suan) ste
Here the accusc of आदि (la sogis) is not clear 124

- 8 1 अनुमेयेन ह्यनम् । T¹ reads for it अनुमेया उपमानम् (rjes su dpag
par bya ba ltar suan baho ces pa) T² is defective and
seems to mean ह्यनमपि हेत्वभासतोऽपि तस्याद् अर्थाभासमानाद् उत्पद्य
ज्ञानं तदनुमानप्रमं नाम सम् सम्यक्त्वबोधोवात् (suar brad pa (in the text
b ad pa is repeated twice) bshin du gtau tshigs ltar suan-
du ma rtogs su gzun nas | don lta bur suan ba dpags pa
las shyes pa | ces pa de rnamis rjes su dpag pa tshad -

सर्वभूतप्राणिन्यः स्वस्ति भवतु ।

The original Tib. of the above runs: *rgya.gar.las. rgyahi.*
lo.tsa.ba. than. san. tsan. gis. bsgyur.cin | slad.kyis.
rgyahi. dge.ces. sen.gyan jus. dan. | bod.gyi. dge.bahi.bces.
gñes. ston. gshon.gyis. bod.skad.du. bsgyur.cin | phyis.
gshi. thams.cad.yod.par.smra.bahi. sde.ba.las. rab tu.
byun.ba. rgya.nag.chen.pohi. lhahl. btsun.pa. choi.kyi.rin.
chen.gyis. | dpal.sa.skyahi. gtsug.lag.khan.du. rgyahi.
dpe. dan | bod.kyi.dpe. gñis.po. legs.par. htugs. (read btus)
cin. bcos.te. dag.par. bsgyur.baho ||

rgyahi. dpe. la. rigs. pa. la. hjug. pa. shes. snan | diñ.
san. bod.rnams. rigs.pahi.sgo. shes. grags.so ||

hgro.ba. sems.can. thams.cad.la. phan.thogs.par. gyur.
clg. |

- 11 11 अदोष्यन्ते दुष्टश्च तदोषवचनम् T¹ अदोषे द्यन्ते द्यश्च तदोषवचनम् (slyon med pahū dpe la dpehi slyon brjod pa ste) thus leaving out दुष्ट (slyon can) of दुष्टश्चतदोषवचनम् in Skt 135
- 12 12 द्यते T¹ slyon med pa ma brjod de : Here the first negation (*med*) is wrongly put 136
- 13 13 द्युपश्यते T¹ इति तावत् स्थितम् (shes pa re shug bshag go), T² अथोऽप्य तावत् स्थित (don ldi re shug gshag (read bshag). go For स्थित one may read also स्थापित 137
- 14 14 सान्ध्या सुविचारित For this in Skt T¹ सन्ध्यात् or सन्ध्या तत् (lat ताति) सुषेवम् (gsban las de dag legs ces bya) T² अथ तद्देशम् adding मेघस्य (mchog gū gsban du ces par bya) 138
- 15 15 इति° T¹ इति न्याय प्रवेद्य द्वार महाचार्ये दिङ्मा गकृति सपूर्ण (shes. pa rigs par ljug pahs go slob dpon chen po phyogs kyi glan pos mdzad pa rdzogs so), T² प्रमाणसाक न्याय प्रवेद्यो नाम महाचार्य दिङ्मा ग कृति सपूर्ण (tshad mrahū bstau bcos rigs pa la ljug pa shes bya ba slob dpon chen po phyogs kyi glan pos mdzad pa rdzogs so) Ch हे तु विद्या प्रवेद्य सन्ध्या युक्ति साक ११ 139

After this the colophon in T¹ runs as follows
 कश्चिदनेकं महाशक्तिप्रवरं भीरुं क्षिप्रं शस्त्रविप्रं चीति च य भीम प्रे ग
 भीषा ण्ड भूम महाविजये परिवर्तितम् (kha chehs pandita chen po
 thams cad mkhyen dpal bsrūn ba las r ghyahs dge slon
 grags pa rgyal mtshan dpal b'ān pos dpal sa skyahs.
 gtsug lag khan chen por bsgyur baho) Skt परिवर्तितम्,
 Tib bsgyur ba, means 'translated' T² has भारते चीन-
 परिवर्तितम् (1 = 'by the Chinese translator') यद्वा ह वा
 (by Than San Tsan = Huan Tsang) परिवर्तितम् । यद्यत् चीना नां
 प्रसिद्धं छेद् ११ छेद् वा (by Sen Gyān Jus) भोदा नां कल्याणमित्रेण
 आचार्य कुमारेण च भोदाशया परिवर्तितम् । अथ मूलसंस्कृतियादनायकात्
 प्रसिद्धेन यदा चीना नां वेकम् न यमरत्नेन लीपा ण्ड भूमे विहारे चीन-
 भोदास्तद्वत् सन्ध्यायुक्ति सन्ध्या शोषनेन परिवर्तितम् ।

चीनपुस्तके न्याय प्रवेद्य इति द्यते । सम्प्रति भोद्याना न्याय द्वारम् इति
 प्रतिदम् ।

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- () A word or a figure put in a bracket indicates that the word is used only in one text, Sanskrit or Tibetan, as the case may be, and not in both of them
- * An asterisk before a word shows that as regards the derivative or primary meaning there is actually some difference between the words, Sanskrit and Tibetan
- ˆ The letter ˆ upon a figure indicates that the word is used in the paragraph more than once (*repeated*)
- A hyphen before a word signifies that the word is not used in all the cases

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प्रत्यक्षमात्र

प्रत्यापन

प्रदग्धते

प्रमाण

प्रमाणत्व

प्रमेयत्वाद्

प्रयत्नानन्तरीयक

प्रयत्नानन्तरीयकत्वं

प्रयत्नानन्तरीयकत्वाद्

(प्रयत्नानन्तरीयक)

प्रसिद्ध

प्रसिद्धसम्बन्ध

प्राभिक

प्राभिकप्रत्यापन

पक्ष

बहुमकार

पाश्चादिभाव

इद्वि

इद्विषय

इद्व

बौद्ध प्रति

बलीति

(भवति)

भाव

भावाभाव

भूतघट्वात्

मातृ

मूर्तत्व

मे

यथा

यद्

यत्र

यकि

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रूपारि
रूपारो अर्थ
जिङ्ग
डोतदिपद्म

ववव

ववन

वन्पा

वर्तेते

वा

वाक्ययेप

विषते

वियमान

विपुष्पाकाशदि

विशुतादि

विपुद्गदत्तापमैण

विना

विनाशिन

विषय

विज एव सावत्त

विजय-यादिन्

विपक्षैरुद्देश्यति

विपरीत-पतिरेक

विपरीतसाधन

विपरीतान्यय

विपद

विपदोद्देशक

विपदालयनिधिरिन्

विशिष्टवा

विशेष

वैषम्य

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3.

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* chos. ml. mthun pa (=विषय) 7, 9, 47; °ind 40, 41.

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शब्द

शब्दप्रकृतिवत्

शब्द

शब्दत्ववत्

शब्दान्तरित्व

शब्दाभिप्रेत्यक्तिवाचिनं प्रति

शायन

शाय

शिरसि

शक्ति

शुचि

श्रमणः शब्दः

श्रावणरस

श्रावणस्वाद्य

षट्पराद

संविदे

संशयोद्देश

संशयोद्देश

संशय

संघातस्व

सद्य

सद

सदप्रत्ययकर्तृत्व

सन्निपासिद्ध

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bsgrub par bya ba med pa
bsgrub par bya bahi chos
bsgrub par bya bahi chos ma grub pa
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bsgrub par bya ba ldog pa med pa
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 mnon sum gyis gnod pa
 mnon sum liar snan ba
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 mnon sum la sogz pas bsal
 snar ma
 snar ma bshin
 snar gyi riags liar snan
 ces
 ces bsgrub pa
 ces pa
 ces paho
 ces pa ita buho
 cun zad
 chos kyi lhyad pa
 chos kyi lhyad par phyin ci log tu sgrub
 par byed pa
 chos kyi ran bshin
 chos kyi ran bshin phyin ci log tu sgrub
 par byed pa
 chos can
 chos can gyi lhyad par
 chos can gyi lhyad par phyin ci tu log
 tu sgrub par byed pa
 chos can ran bshin
 chos can ran bshin phyin ci log tu
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 rjes. su. hgro. ba
 rjes. su. hgro. ba. phyin. ci. log. pa
 rjes. su. hgro. ba. med. pa
 rjes. su. hgro. bar. brjod.
 rjes. su. dpag. ltar. snañ
 rjes. su. dpag.
 rjes. su. dpag. pa
 rjes. su. dpag. pañi ces. pa
 rjes. su. dpag. par bya. ba
 rjes. su. dpag. par. bya. ba. ltar. snañ bañi.
 ces. pa
 rjes. su. dpag. pas. gnod. pa
 rjes. su. dpag. pas. bsal. ba
 brjod. do
 brjod. pa

 brjod. pa. yin
 brjod. par. bya. ba
 ñid

 ñid. du
 ñes. pa
 gñis. ka. ldog. pa. med. pa
 gñis. kañi. chos. ma. grub. pa
 gñis. kañi. phyogs. gcig. gi. yul. la. yod. pa
 gñis. ka. rab. tu. grags. pa. ma. yin. pa
 gñis. ka. la
 gñis. ka. ma. grub. pa
 gñis. ka. la. ma. grub. -pa
 gñis. su. dbye
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- thun, mon, ma, yin, pa
thod
mthun, pañi, phyogs
mthun, phyogs
mthun, phyogs, kyi, phyogs cig, gi-yul, la, yod
mthun, phyogs, kyi, phyogs geig, la, yod
mthun, phyogs, la, khyab, pa
mthoñ
- dañ
- dam
dam, bcañ, bañi, skyon
dun, dañ, sa, phyis, shes, pa, bshin
dus
de
de, ltar
de, ni
deñi, phyir
deñi, bzlog, pa
de, la
- de, las
don
don, mthoñ, ba
don, byed, nus, pa
don, gshan,
drug, du, dbye
dro, ba, med.
bdag
bdag, nid, kyis, rab, tu, rtogs, par, bya, bañi, don
lde, ba, dañ, nam, mkhañ, chos, mthun, pañi,
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g'tan. tshigs. litar. shau. ba

rtag. pa

rtag. pa. ūid

rtag. pa. ūid. l'yi. phyir. to

rtag. pahl. sgra

rtag. pa. yin. pa

rtag. mi. rtag. gi. nam. par. nes. pa. spaus pa

rtag. mi. rtag. gi. phyogs

rtags

rtags. l'yi. skyon

rtags. litar. snan

rtog. pa. daa. bcas. yes. pa

rtog. pa. daa. brai. ba

rtogs. pa

rtogs. pahl. dus

rtogs. phyir

rtogs. pahl. phyir

lla. bu

litar. snan. bcas. pa

stan

sie

ston. pa

tstan. bcas

tstams. cad' ūa

the. tshom. gyi. rgyu

the. tshom. gyi. rgyu. ūid

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the. tshom. za. ba

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thod
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mthun, phyogs, kyi, phyogs gcig, la, yod
mthun, phyogs, la, khyab, pa
mthoā

dan

dam
dam, bcah, bañi, skyon
dun, dah, ka, phyis, shes, pa, bshin
dus
de

de, litar
de, ni
dchī, phyir
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de, la

de, las
don
don, mthoā, ba
don, byed, nus, pa
don, gahan,
drug, du, dbye
dro, ba, med,
bdag
bdag, nid, kyis, rab, tu, rtogs, par, bya, bañi, don
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hdi

hdi lta

hdi ltar

hdi yau

hdiu rtags

hdi

hdi la sogs pa

hdod pa

hdod pa

hdu bar byed pa can

hdus pa mid

rdul phran

rdul phran nam lus can mid yin pahl
phyir ro

rdul phran la sogs pa

rdul phran rab bshin

ldog pa

ldog pa mid kyi phyir

ldog pa phyin ci ldog pa

ldog pa med pa

bsdus pa

na

nam mkhah

nam mkhah med pa mid du brjed pa la

nam mkhah bshin

nam mkhah la sogs pa

nam mkhah la sogs pa la med p

ni

gnod pa med pa can

sngam

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dpehi. skyon

dper. na

spyi

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phyir. rgyol

phyogs

phyogs. kyl. skyon

phyogs. kyl. skyon. brjod. pa

phyogs. kyl. chos

phyogs. kyl. chos. brjod. pa

phyogs. kyl. chos. ñid

phyogs. skyon. med. pa

phyogs. brjod. pa

phyogs. liar. snañ. ba

phyogs. tsam. bsgrebs. pañi. phyir

bum. pa

byas. pa

byas. pa. ñid

byas. pa. ñid. kyl. phyir

byas. pa. ma. yin. pa

byas. pa. med. pa

byas. pañi. phyir. shes. pa

bye. brag. pa

blo

dbañ. po. so. solhi. dbañ. po. la

dbu. ma. pa

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ma. nes. pa

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ma. nes. pah. rtags
ma. tshan
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ma. byas
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ma. mo
ma. cha
mi. khkrul. bah. phyr. ro
mig. gis. grun. bar. bya. ba. nid
mig. la. sog. pa.
mi. hgal. bah. rtags.
mi. hgyur. ba
min
mi. rtag. -pa

mi. rtag. pa. nid
mi. rtag. pa. nid. lyl. phyr
mi. rtag. pa. nid. do
mi. rtag. pa. nid. yod
mi. mthun. pah. phyogs
mi. mthun. phyogs
mi. mthun. phyogs. lyl. phyogs. gcig. gl.
yul. la. yod
mi. mthun. phyogs. lyl. yul. gcig. la. yod
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ran. gis
 rab. tu. grags. pa
 rab. tu. rtogs. (daa) lhbrel
 rab. tu. rtogs. par. byed. pañi. phyir. ro
 shes. paño
 rab. tu. ces. par. byed. pa
 rig. phyir
 rigs
 rigs. la. sogs. pa
 re. shig
 rlañs. pa. la. sogs. pañi. dños. po
 las
 la. sogs
 la. sogs. pa
 la. sogs. pa. rñams
 lus. can. ñid. yin. pañi. phyir
 lus. can. ma. yin. sid
 lus. can. ma. yin. pa
 lus. can. ma. yin. pa. sid
 lus. can. ma. yin. pa. sid. kyī. phyir
 legs. ces. bya
 she. na
 shes
 shes. pa

 shes. pa. lta. baño
 shes. paño

 gshan
 gshan. gyi. don. ñid
 gshan. gyi. don yin. te
 gshan. gyls phyogs
 gshan. rtogs. phyir
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bshin

bshir. dbye

sahs. rgyas. r-

sahs. rgyas. pa. la

sems. can. gyi. yan. lag. yin. pahl. phyir

sems. dpah can

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APPENDIX

THE CHINESE WORDS AND SENTENCES QUOTED OR
REFERRED TO IN THE COMPARATIVE NOTES.

The figures refer to the serial numbers

1. 諸 論 要 義.
2. 同 品 定 有 性.
3. 謂
4. 此 中 所 作 性 或 勤 勇 焦
間 所 發 性. 徧 是 宗 法 性
同 品 定 有 性. 異 品 遍
焦 性. 是 焦 常 等 因.
5. 等.
6. 似 立 宗
7. 自 教 相 違
8. 相 符 極 成.
9. 懷 兔 非 月 有 故

10 和 合 因 緣。

11 如 是 多 言。 是 遣 諸 法 自
相 門 故。 不 容 成 故。 立
焦 果 故。 名 似 立 宗 過。

12 一 不 成

13 等。

14 非 勤 勇 焦 間 所 發 宗。 以
瓶 等 爲 異 品 於 彼 徧 有。

15 聲 是 勤 勇 焦 間 所 發 焦
常 性 故 勤 勇 焦 間 所 發
宗 以 瓶 等 爲 同 品 具 焦
常 性 於 此 徧 有 以 電 空
等 爲 異 品。 於 彼 一 分 電
等 是 有 空 等 是 焦 是
故 如 前 亦 爲 不 定

16. 極 微 等.
17. 相 違.
18. 德 業 故
- 19 俱 決 定 故.
- 20 已 說 似 因
21. 焦 質 礙.
- 22 有 質 礙 性
- 23 焦 質 礙 性
- 24 非 正 能 立.
- 25 如 前
26. 由 彼 爲 因. 於 所 比 義 有
正 智 生. 了 智 有 火 或 焦
常 等 是 名 比 量
27. 如 有 作 用 而 顯 現 故. 亦
名 爲 量

28 衣 等

29 若 似 因 智 爲 先 所 起 諸
似 義 智 名 似 比 量

30 因 明 入 正 理 論

ADDENDA ET CORRIGENDA.

TEXT.

- § 20, l. 1, read *dan* for *yate*.
 Page 2, Note 12, read *may* after *gr. yul* for *is to* and add the following 'Cf. § 28, ll. 9, 5; § 31, l. 1.'
 § 29, Note 19, l. 2, before *शब्दः* add *जनितः* and strike off *नित्य इति*.
 § 31, l. 2. read *ba. las* for *bas* after *rtsol*.
 § 34, l. 2. strike off *S* of *ste*.
 Page 5, Note 21, l. 1, add *Śabda* before *āhosvil* striking off *iti* at the end.
 § 38, l. 1, read *tu* for *du* after *lag*.
 Page 6, Note 27, add 'So in § 37, l. 4; § 38, l. 5. But the original reading may be defended.'
 Page 6, Note 29, ll 5-6, strike off *bhūvatvaṃ* and *or*.
 Page 9. Note 42, l. 9, read *mi* for *me* before *rtag*.

COMPARATIVE NOTES.

1. 9, l. 3, read *निश्चित* for *निश्चय* before *सत्त्वम्*; l. 7, delete 'T' T' add here *चेत्* 'if' (*shes, na*) while.'
2. 13, l. 1, strike off ' (or *सापन*)', and read *while* for *which*.
2. 16-17, l. 9, after *परस्परसम्बन्धप्रसिद्धः* add 'But this is tantamount to *प्रसिद्धसम्बन्ध*'.
2. 20, l. 1, for *चन्द्रो न दशाहो* read 'तयो (Ch *lit.* दशाहो) न चन्द्रो'.
3. 3-4, l. 1, read *सुखादि* for *खादि*.
3. 4, 5, add the following at the end of the note: 'The reading *प्रसिद्धसम्बन्धः* together with its example *भाषणं शब्द इति* in the Skt. text is, however, quite right, as says PNT with its commentary, *Ratnākarāṣṭrāṅkā* (VI. 39). In it this *पराभाष* is described as *प्रतिपाद्यपदोपदेश* and the commentator tells us that it can also be termed *सिद्धसाधन* and *प्रसिद्धसम्बन्ध*. Says he "प्रसिद्ध-मेवार्थमुद्रावयतीति न्यर्थतत्प्रयोगः । सिद्धसाधनः प्रसिद्धसम्बन्ध इत्यपि संशयमनव्या-सिद्धम् ।"
3. 5, l. 2, add 'for *एवम्*' at the end.
3. 5-7 l. 17, add *नाम* before *सोऽः*.
3. 6, omit 'T' and read 'omits' for 'omit.'
3. 9, l. 3, after *एवमसिद्धः* add '*lit.* एवमसिद्धः.'

Read *smra* for *sgra* before *ba* in l. 2 from the bottom.

B. Tibetan Sanskrit.

Add *pa* after *can* and *rgyas* in ll. 3 and 7 respectively.

Read *smra* for *sgra* before *ba* in l. 4.

Make this correction also in the Index of words and Phrases, pp. 43, 47, ll. 9, 6 respectively.

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